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ARTICLE I.

THE MANHOOD OF CHRIST.

The Life of Jesus Christ in its Historical Connection and Development. By AUGUSTUS NEANDER. Translated by McClintock & Blumenthal. New York, Harpers.

It is important that we keep constantly in view the relation which the progressive development of Christ's manhood bore to the complete accomplishment of his divine mission. The years of his life which were most veiled in obscurity were full of preparatory discipline, wisely adapted to the sublimest ends. The lowly circumstances of his infancy, the severe toils of his youth, and the varied experience of his early manhood, were doubtless designed gradually to awaken the full consciousness of that divine call, and fortify him with that perfect mastery over adverse powers, which he displayed on entering upon his public life. From an infinite diversity of sources, sublunary and celestial, Jesus imbibed energies of every kind, which, with irresistible concentrativeness, were at length employed to redeem and renovate the world. To the silent, solitary preparation which transpired in the life of Christ between the ages of twelve and thirty, let us now attend.

In examining this period of transition from youthful consecration to perpetual struggle and triumphant sacrifice, we shall find that our Redeemer experienced much

thing come out of sources so obscure?" and have done what they could to depress the native talents with which they are too ignoble to sympathize. But when the wealthy and powerful of earth discard all claims on their regard proffered by the indigent candidate for usefulness and the highest fame, how sweet to turn to Christ for sympathy and support. How easy of access is he; how grateful to walk with him in the dusty path of hard endeavor, and spread before his generous heart our own benevolent and comprehensive schemes, when all others are distant and deaf—Him, my fellow mechanic, brother sufferer, kindred student, friend, teacher, God!

At an early day, the great Deliverer began to look out from the centre of his own domestic circle through all the ramifications of the human race, and saw that injustice and oppression every where prevailed. His keen experience of this, set in operation his superhuman energies to defend the feeble and demolish the strong. He won a mastership over injustice even while suffering it, and through the paths of distress ascended to the highest triumphs and the best repose. Hence he exclaimed to those who would tread in his footsteps and emulate his deeds, "In the world ye will be oppressed; but be of good courage, I have conquered the world." In a manner full of light and encouragement, he has taught the champions of righteousness that it is their doom and reward to endure much that is oppressive, in order that they may the better know how to appreciate the invulnerable nature within man, which may be abused but cannot be destroyed! Providence has armed the mind with a quality which lies at the foundation of many excellencies and supports them all. This is fortitude which, by throwing a spirit of graceful endurance into every mental energy, gives beauty to grandeur, and tranquillity to zeal. Much is this quality needed, since

"In this wild world the fondest and the best
Are the most tried, most troubled and distressed."

In addition to the bestowal of fortitude as a prime element of the soul, there is a fact connected with its exercise which claims our gratitude. It is, that when the victim has endured his appointed suffering with unflinching

heroism—and when vanquished fortune is compelled herself to admire, he is always the admiration of the world, as well as its greatest benefit. There is a potency in the daring heart of the resolute, to which even destiny must yield. Let us remember that, as the most beautiful roses bloom in dreary Lapland, as the richest diamonds are found on the stormiest coasts, and as porphyry hardens the more it is exposed to the elements, so the best virtues of the soul are generally disciplined by the sternest trials.

This truth has been felt and enforced by all who have excelled in every age. Zeno taught it in the severe philosophy of the Porch; and the artist who gave to fame the wonderful group of Laocoon felt this sentiment deeply, as he sculptured colossal agony in marble, and transmitted to succeeding generations that sublime representation of a heroical spirit struggling in the serpent-coils that would cripple his benevolence, and yet not altogether overcome by his pangs. The great father of tragedy embodied this idea in his master-piece, when, in Prometheus bound, he demonstrated that neither the shaking earth, nor the rending heavens, a bed of rock without, nor vulture fangs within, could cause regret for good deeds already done, or terror in view of evil yet to be inflicted. Filled with fortitude based on conscious merit, the torn victim, even amid his most cruel tortures, would not stoop so low as to be envious towards the dishonorable prosperity of Mercury, his tyrannical foe. Although so borne down with sufferings that naked existence alone remained to him, still the sweets of benevolence and the balm of heavenly courage flow in each pulsation of the throbbing heart through all the avenues of tortured life. Marius, seated among the ruins of Carthage, was the impersonation of heroical endurance, and a striking exemplification of this inherent power of the manly mind. The shattered and prostrate city was a type of the fallen fortunes of the conqueror; but the contrast between the soul unbent, the hero undaunted, and the surrounding mass of ruins, presents in a striking aspect that element of indomitable power which forever glows in the brave of soul. But Christ came, the mighty architect of all things majestic and fair, to reconstruct with pristine glory a world far gone in moral decay. His object was not only to suffer in our stead, but to teach us by example how superior to suffering mind can be

made. Every event of his life, and every phase of his sorrow, inward struggles and outward obstructions, are full of meaning for us and for all persons who have sensibilities to be crushed, or hardships to endure. Especially should they who have to do with the young and the unfortunate recognize the latent germs of worth and capacity which the Almighty has deposited in every human soul. This was what Christ was most prompt to do, the mighty achievement which he alone could effectually perform. At the moment when all the earth groaned with longings for deliverance, a voice arose in Judea, the voice of him who came to suffer and to die for his brethren, proclaiming the dawn of freedom for every land, solace for every woe. This was the carpenter's son, poor, persecuted, forsaken, who cried to the multitudes crushed beneath the burdens of depravity and toil, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To heal the evils which afflict our race, he assumed their condition, on their behalf met every claim of infinite justice, and opened the fountains of redemption and charity freely to all mankind.

Men everywhere became manageable under the eye and the moulding hand of Christ, because, in addition to the native divinity of his character, the depth and variety of his human experience enabled him to get close to them—closely in contact with their inmost selves. He did not spin about him an impervious web of conventional prejudices and feelings, which protected his tender soul from the touch of ordinary bye-standers. The beings and vicissitudes with which he came in contact day by day and hour by hour, touched the innermost and tenderest fibres of his being. He thus learned to sway the masses, because he could draw them with the cords of a man. The winding passages to the human heart he had critically scanned, and all its trembling sensibilities he had felt; hence, through the outer sanctuary, into the very presence of the most hidden spirit, he could advance at once, holding the object of his mercy spell-bound by his tones and the first glance of his eye, because that eye moistened with sympathy for the suffering, and there were tears in his voice which no degree of obduracy could resist. But what was the educational process preparatory

to a mission so divine? How were results so grand and beneficent attained?

This leads us to remark that Jesus experienced much of personal self-reliance. His education was not professional but personal; it was self-development, in the most free and unlimited degree. Neander has profoundly explored this topic, and on it remarks:

“We have already seen that in the early progress of the mind of Christ every thing was original and direct, and that external occasions were needed only to bring out his inward activity. As we must suppose that his development was subsequently continued in the same way, we come at once to the conclusion that his education for a teacher was not due to any of the theological schools then existing in Judea. But we can reach this conclusion only by comparing the peculiar tendencies of those schools with the aims of Christ, with his mode of life and instruction, and with the spirit which he diffused around him. In the outset, how unlike Christ was the legal spirit of Pharisaism, with its soul-crushing statutes, its dead theology of the letter, and its barren subtleties! Some few of the sect, endowed with a more earnest religious sense, and a more sincere love of truth than their fellows, could not resist the impression of Christ's divine manifestation; but they came to him with a full knowledge of the difference between his mode of teaching and theirs, and not as to a teacher sprung from among themselves. They had first to overcome their surprise at his strange and extraordinary language, before they could enter into closer connection with him. They had to renounce the wisdom of their schools, to disclaim their legal righteousness, and to attach themselves to Christ with the same sense of deficiency in themselves, and with the same desire for what he alone could impart, as all other men.

“The spirit of the Sadducees presents a still more rugged contrast to the spirit of Christ. Their schools agreed in nothing but denying; their only bond of union was opposition to the Pharisees, against whom they strove to re-establish the original Hebraism, freed from the foreign elements which the Pharisaic statutes had mixed up with it. But an agreement in negation can be only an apparent one, if the negation rests upon an opposite positive principle. Thus certain negative doctrines, that agree with Protestantism in rejecting the authority and traditions of the Romish Church, separate themselves further from Protestantism than the Romish doctrine itself, by the affirmative principle on which they rest their denial, and by carrying that denial too far. The single positive principle of Sadduceeism was the one-sided prominence given by them to morality, which they separated from its necessary inward union with religion. But Christ's combat with the Pharisees arose out of the fullest interpenetration of the moral and religious elements. The Sadducees wished to cut off the progressive development of Hebraism at an arbitrary point. They refused to recognize the growing consciousness of God, which, derived from the Mosaic institute, formed a substantial feature of Judaism, and hence could not comprehend the higher religious element from which, as a

germ, under successive divine revelations, the spiritual life of Judaism was to be gradually developed. Rejecting all such growth as foreign and false, they held a subordinate and isolated point to be absolute and perpetual; adhering to the letter rather than the spirit. To the forced allegorizing of the Pharisees in interpreting the Scripture, they opposed a slavishly literal and narrow exegesis. But Christ, on the other hand, while he rejected the Pharisaic traditions, received into his doctrine all the riches of divine knowledge which the progressive growth of Theism, up to the time of John the Baptist, had brought forth. His agreement, then, with the Sadducees, consisting, as it did, solely in opposition to Pharisaism, was merely negative and apparent.

"Had the source of Christ's mighty power been merely a doctrine, it might have been received, or at least suggested, from abroad. But his power lay in the impression which his manifestation and life as the Incarnate God produced; and this could never have been derived from without. The peculiar import of his doctrine, as such, consists in its relation to himself as a part of his self-revelation, and image of his unoriginated and inherent life; and this alone suffices to defy all attempts at external explanation. Had Jesus been trained in the Jewish seminaries, his opponents would, doubtless, have reproached him with the arrogance of setting up for master where he himself had been a pupil. But, on the contrary, we find that they censured him for attempting to explain the Scriptures without having enjoyed the advantages of the schools (John 7 : 15). His first appearance as a teacher in the synagogue at Nazareth carried even greater surprise, as he was known there, not as one learned in the law, but rather as a carpenter's son, who had, perhaps, himself worked at his father's trade. The general impression of his discourses every where was, that they contained totally different materials from those furnished by the theological schools (Matt. 7 : 29)."

One of the most striking features of Christ's education was the purity, strength and copiousness of his affections. From the aristocracies of the age in both church and state, he was isolated and contradistinguished; but to his sisters, to children, and to all spirits not dwarfed by bigotry, and degraded by passion, he was ever closely allied. He first breathed on the breast of a virgin, and perpetually grew in intimate contact with the great heart of humanity, throbbing in the bosom of unsophisticated life. He came to uprear love's standard upon the battlements of truth; and he won his best preparation for the task, not in the contracted and desiccative influence of polemical warfare, but amid the expanding and ennobling tendencies which prevail where "glides the calm current of domestic joy."

Speaking of a great master of American theology, a distinguished professor at Andover recently remarked:—

“We cannot help wishing that he had been somewhat more of a brother and somewhat less of a champion; that he had left his book on the Will just as large as it is, but had made his book on the Affections and sentiments more comprehensive and full; that he had been a little more like one on whose bosom we might lean our heads at a supper, and a little less like one standing in the gloom of solitude, and awing down every weakness of our poor nature. We need and crave a theology, as sacred and spiritual as his, and moreover one that we can take with us into the flower-garden, and to the top of some goodly hill, and in a sail over a tasteful lake, and into the saloons of music, and to the galleries of the painter and the sculptor, and to the repasts of social joy, and to all those humanizing scenes where virtue holds her sway not merely as that generic and abstract duty of a “love to being in general,” but also as the more familiar grace of a love to some beings in particular. We do want a theology that will not frown with too great austereness on every playful sentiment, nor disdain all communion with those things which hard-nerved men call ‘innocent follies,’ but which were designed by him who remembereth our frame to make the intellect more pliant and versatile, and the manners more polished, and the whole man more human. Many of our systematic treatises on theology have been written in schools, and garrets, and cloisters, and prisons; some of them by men bearing the title of “bachelors in divinity” and the character of bachelor in humanity also; but these treatises would have been more exactly true, had they been composed amid the scenes of a more sympathizing and social life, and by men not so ‘intensely married to their folios and parchments.’ Much of our theology has been hammered out by metaphysicians; and we all know what Burke says of these men, “there is no heart so hard as that of a thorough bred metaphysician.”

Christ was the divinest of theologians, because he taught not in abstraction but exemplification,—not in dogmas merely, but deeds; in the ardor of his heart,—as well as the energy of his mind,—in the gentleness of his demeanor and the beneficent industry of his life. The love of the beautiful, the good and the true, were a trinity in his soul, never mutilated, smothered or divorced. From the earliest youth he so deepened and refined the sentiment of the beautiful, that he could not be otherwise than good; and he so deepened and refined the sentiment of the good, that it was impossible for him to be otherwise than true. He chose this order and condition of development here below, that he might prepare for earth that which earth most needs, men and women in whom the beautiful, the good, and the true, may be one, harmonious

and divine, causing their hearts instinctively to soar towards heaven whenever they behold the flowers of the field, the stars in the firmament, and, with purer vision still, gaze on angels round the eternal throne.

Christ assumed our humanity and rendered it intensely human that it might become divine. He did not isolate it, nor associate it more closely with the exclusive few : he socialized it, blended it intimately with the great masses, knowing that every development of our social nature tends toward the development of our religious emotions. Absolute solitude is unnatural to mankind. It is unfavorable to the profoundest meditation, and suicidal to all that is elevated and comprehensive in the unfolding of our powers. Man is not by nature an ascetic, sown by hazard on earth to live and die in the hidden shadow of a rock or forest ; he is born in the midst of society, which adopts him, nourishes him, trains him, communicates to him its ideas, its passions, vices, virtues, and to which in turn he leaves, with his dust and memory, the influences of his own life. In humanity every thing which is true of the individual is true of the race, and whatever is true of all was designed to be concentrated in each for his improvement, enjoyment, and safeguard. Our fellow-men are our fellow-men in all respects ; and Christ who through his incarnation obtained the truest knowledge of our condition by the most perfect experience of our wants, felt the most profoundly that human nature admits of no privileges,—that in distributing the two richest treasures we can possess, freedom and truth, partiality is a crime. Hence the first thing the Redeemer did was to recognize and fortify the great and holy law of mutuality, of reciprocity in every worthy deed. Who better than he could perceive that beings endowed with passions and affections are necessarily dependent upon and responsible to each other ? A distinguished follower of his taught that the obligation of brotherly love among men is a debt from which we are never absolved or acquitted, saying, "Owe no man any thing, but to love one another." But the great Master had long before inculcated this law by his example, when, disowned by his brethren according to the flesh, and discarded by the worldly great, he was compelled to rely on his own resources, and illuminated the retired but social sphere of his development with the torch of love,

calm and majestic, like "the waveless ocean in its noon-tide slumbers."

The chief design of Christianity is, to create in its subjects a new life, and to accelerate their spiritual progress. That this may be accomplished with the greatest certainty and widest success, a minor motive is, to develop and refine social ties, that through these others may be wooed into companionship by the way, and a participation of the final reward. Therefore its Founder, though superhuman, did not wish to appear as a giant, least of all a solitary one, lest the multitude of ordinary mortals should be alarmed at his height, and shudder before him as a monster. He first taught that family life, social spirit, patriotism, universal brotherhood, or by whatever name the law of reciprocity may be designated, all spring from the existence of our affections, which indissolubly bind our fates to those of our fellow men; that intellectual, or moral, or religious solitude is impossible so long as love is exercised; and that without the development of this, the best portion of our nature, perfection can never be attained. Therefore all the superstitious admiration ever felt for the life of anchorites, so far from being the legitimate product of true religion, is directly opposed to it. Hermits are monsters, inasmuch as they adopt a mode of life in conflict with the nature of man, and in every respect injurious to his healthy growth. Nothing but the corruption and impiety of the times can justify a solitary life; and even this is not a sufficient excuse, according to the apostle Paul: "I wrote to you in an epistle not to company with fornicators; yet not altogether (to break all intercourse) with the fornicators of this world, or with the covetous or extortioners, or with idolaters; for then must ye needs go out of the world." One of the most attractive features in the character and life of Christ, is this early and unbounded development of his social nature under circumstances which were apparently so adverse. He may have been neglected by others, but he neglected none. His birth was so low, and his preparatory career so obscure, that the great and influential of earth found themselves incapable of stooping to foster his worth; but he who was greater and mightier than all, voluntarily assumed that position, not for the purpose of dragging any down, but for raising all up. Kings, princes, and priests; Sad-

ducee, Pharisee, and Essene; all sects, orthodox and heterodox, may have striven equally to make their respective adherents bow and mould themselves to their own creed; but He, the lowly and loving man of the people, the Son of God—the Son of Man every where and in every condition—would let his mighty heart swell under a prostrate and abused race, that he might raise them above oppression, by imparting to the soul a power and a deliverance which sectarianism and tyranny can never wrest from its grasp. As Christ moved about from scene to scene where the great masses antagonized with penury and wrong, drudging through long periods of unproductive toil that a few might riot in luxurious ease, and gathering at remote intervals a few gleams of home-joy, while their oppressors wasted their whole lives in riotous delights, it is easy to see how he constantly yearned to be their Redeemer and to make others redeemers; to spread far and wide ideas and emotions fitted to make men divine; to undergo all privation, peril and pain; to love where he was hated, and to die that humanity might live, in loyalty to the widest affection and the highest truth. Hence has generation after generation been disenthralled and beautified, blessed with patriots, sages, martyrs, prophets and apostles, men facing the dungeon, the sword and the flame, rather than desert their allegiance to the best interests of the greatest number. This was indeed God manifest in the flesh, a deity full of justice, wisdom, and benevolence, who passed from heaven to earth, that he might raise earth to heaven;—who adopted our shape and carried our sorrows, that he might comprehend us better, compassionate more benignly our infirmities, and vindicate us without defeat when tortured by the evils which in this bad world we cannot escape. It is this intense humanness of the Saviour, as well as his divinity, which gives to his religion its ineffable gentleness and irresistible power.

But if the necessity of self-reliance occasioned the thorough and comprehensive development of Christ's sensibilities, it had an equally beneficial influence on his intellect. In some respects the early training of the Old Testament prophets and that of the great Prophet of the New were similar; but in most particulars the contrast was very great.

“The most extraordinary beings, as imaginative objects, who ever appeared upon this planet, were the prophet bards of Israel. Mark one of those wondrous beings, in his most perfect character! He was a solitary and savage man, residing with lions, when he was not way-laying kings, on whose brow the scorching sun of Syria had characterized its fierce and terrible hue; and whose wild eye swam with a fierce insanity, gathered from solitary communings with the original forms of nature;—the sand, the sea, the mountains, and the sky; as well as with the divine afflatus. He had lain in the cockatrice’s den; he had put his hand on the hole of the asp; he had spent the night on lion-surrounded trees, and slept and dreamed amid their hungry roar: he had swum in the Dead Sea, or haunted, like a ghost, those dreary caves which lowered around it; he had drank of the melted snow on the top of Lebanon; at Sinai he had traced and trode on the burning foot-prints of Jehovah; he had heard messages at midnight, which made his hair to arise and his skin to creep; he had been wet with dews of the night, and girt by the demons of the wilderness; he had been tossed up and down like a leaf upon the strong and awful storm of his inspiration. He was essentially a lonely man, cut off, by gulf upon gulf, from all tender ties and human associations. He had no home,—a wife he might be permitted to marry, but the permission, as to Hosea, might only be a curse; and, when her death became necessary, as a sign, as in the case of Ezekiel, she died and left him in the same austere seclusion in which he had existed before. The power which came upon him, cut, by its fierce coming, all the threads which bound him to his kind,—tore him from the plough or from the pastoral solitude, and hurried him to the desert, and thence to the foot of the throne, or to the wheel of the triumphal chariot. And how startling his coming to crowned or conquering guilt! Wild from the wilderness, bearded like its lion lord, the fury of God glaring in his eye, his mantle heaving to his heaving breast; his words stern, swelling, tinged on their terrible edges with poetry; his attitude, dignity; his gesture, power; how did he burst upon the astonished gaze, how abrupt and awful his entrance, how short and spirit-like his stay, how dreamily dreadful the impression made by his words, long after they had ceased to tingle on the ears, and how mysterious the solitude into which he seemed to melt away! Poet, nay, prophet, were a feeble name for such a being. He was a trumpet filled with the voice of God—a chariot of fire carrying blazing tidings—a meteor kindled at the eye, and blown on the breath of the Eternal!”

The above sketch may be true respecting the heralds of the ancient theocracy, but it does not apply to the Founder of a newer and better dispensation. He was diviner than they, had more character, and therefore was habitually more majestic and calm. He was equally private in his habits of life, was even more conversant with nature than his predecessors on the heights of inspiration; but he was imbued with deity more than any man, relied incessantly on himself for augmented force, and exerted the greatest

public energy, for the very reason, probably, that he threw abroad his heavenly grandeur from the shadows of the most humble sphere. It was this retired, calm, and truly godlike self-unfolding of our Redeemer that shed an epic splendor around every step of his progress, made each injury he suffered a solace to emulative disciples on his track, and every act he performed a symbol most significant of truth and freedom to all mankind.

We have seen how our Lord early relied on resources native to himself, and arose superior to the religious dogmas of the day, as they were taught by all the popular theological schools. At the outset, oppressed as he was by toil and exclusiveness, he strove to stand forth the first among our race, an independent thinker struggling for the suffering of every class, with head, hands, and heart disenthralled. Mankind yearned for the advent of one in whom the love of the beautiful, the pursuit of the good, and the defence of the true, would not be a mere artistic perception, but a natural and ardent passion, such as in Christ only is realized. He best served the salvation of humanity by the peculiar education of himself as an individual. When he had once made the beautiful, the good, and the true, a harmonious unity for himself, the divine example of this unity became a more resistless argument to his sympathetic brethren than all the eloquence that man or angel could employ. He broke away from sectarian despotism, and aspired to become thoroughly and energetically individual in the purity and power of his own light, that he might excite kindred aspirations in all other individuals; and, for their encouragement, while his own person was yet sombre in the lowest vale, he poured the dawn of universal deliverance along every summit of the world. All that was needed to make him a tender friend, a perfect teacher, and a mighty Redeemer, he acquired by experience on earth and transmitted for its hope. He had the same faith in himself as in his doctrine; and feeling that both were divine, he was more than willing, it was his only ambition and delight, to lay them at the feet of every man. He would transform each immortal creature of our race not only into a disciple but a prophet, placing in his heart a sublime idea, a celestial sentiment, which he should profoundly feel was destined to redeem the world. With a modest but majes-

tic self-reliance, he shrank from no peril, no pain, no obloquy, that he might accomplish the advocacy of mercy and truth in word and deed. He went abroad, armed with no exclusiveness and no coercion, but radiant with the energies and beatitudes of a salvation, designed to bless all nations, free, purify, and exalt all mankind.

The mental independence so prominent in Christ is a rare thing on earth and most worthy of our esteem. We see many persons who are able to act with vigor so long as they are sustained by popular opinion; but the moment this deserts them, they fall into utter imbecility, and the wonder is how they ever have commanded the confidence and admiration of their fellows. But such are never heroes,—they belong not to the goodly fellowship of those who stoop their anointed heads as low as death, in defence of ennobling and saving truth. Christ, on the contrary, was the consummate model of the noblest cast of character, one “by its own weight made steadfast and immovable.” Suffering emancipated, instructed and consolidated his mind, as it does in every hero truly great. The burdens which Isaiah, Stephen, Paul, and Luther bore, gave steadiness to their movements and energy to their limbs.

“ Thus doth strength
To wisdom, courage, and long-suffering love,
Minister like a slave.”

Schiller, full of that self-relying individuality which afterwards made him a master in his sphere, when encompassed with the gloomy auspices of his early manhood, exclaimed bravely to his friend,—“O Karl, so long as my spirit can raise itself to be free, it shall bow to no yoke!” Christ acted on this principle, above and beyond all human beings. Difficulty was the element in which he wrought out his mental greatness in the presence of man, as if on purpose to teach him to resist resistance and in the fierceness of holy endeavor to grow strong. The opposition of men, and the buffetings of elemental storms, the sudden vicissitudes of time and the adversities of adverse fate, are all designed to drive man from the vassalage of grovelling conventionalities, and lift him to the exalted regions of pure action and free thought. To the true champion, susceptible of great improvement

and beneficent deeds, "if misfortune comes, she brings along the bravest virtues." The path to perfection is always difficult; but the trials which the aspirant meets are designed to rouse, and not to discourage, him. He must win strength and speed, as grow the eagle's wings and the giant's arms; he must tunnel the mountains in his way, or soar above them.

Doubtless the difficulties of our state are among its best blessings. "The distance at which good objects are placed, and the obstacles which intervene, are the means by which Providence rouses, quickens, invigorates, expands, all our powers. These form the school in which our minds and hearts are trained. Difficulty and hardship bind us more closely to objects. We love more ardently what we have suffered to attain, and enjoy nothing so exquisitely as what we have pursued through calamity and danger. It is in such pursuits, when we endure and labor for ends which conscience and religion enjoin, that our whole nature is called forth and perfected. The heart gains new ardor, the understanding new clearness and vigor. A delightful consciousness of rectitude sustains us even if we fail, and gives a rapture to success." Christ came to teach us that all wisdom is bought with labor and pain, and that we arrive at holy truth and the highest bliss only through great tribulation. True we are on a field of battle, and imminent are the perils which menace us on every side; but the vestiges of a celestial Leader are palpable all around, telling both where and how he fought and conquered, winning from this tear-wet and sanguinary ground crowns of righteousness and victory for every brave comrade in the war. This independent self-reliance of the great Captain of our Salvation is happily adapted to soothe and encourage every manly follower, and in the hours of exhaustion and doubt to rouse in him invincible faculties kindred to the perfect model he emulates. Like him, he will struggle most for elevation of soul, and press perpetually towards a throne on high, not advancing like an earth-fowl blown upward by the chance direction of impetuous gusts, but soaring through a purer and calmer medium to genial skies, upborne by wings full of living and growing power.

In contemplating the discipline of Christ preparatory to his public career, one cannot but be struck with the fit-

ness he attained through the practice of perpetual industry and fearless thought. He never required others to earn his bread or do his thinking. He endured patiently many personal wrongs and much social oppression; but he never permitted tyrants of any degree to dictate to him what to believe. He would suffer no spiritual intolerance, and he practised none. He pitied the ignorance and bigotry of mankind, and devoted his entire life to the work of teaching them, but he never coerced an individual to a particular belief. He poured forth heart emotions and rational motives enough to subdue and lead captive all; but he left his disciples, like himself, free in every decision and act. He wished to see none involved in meshes or incarcerated in gloom, which suffocated every exhilarating breath, and crippled all vigorous growth. Every act he performed, every precept he inculcated, every prayer he offered, was designed to open a free and fascinating communication between himself and every other soul, that all might stand enthralled by affection and rapturous thought in his presence, but no one palsied by ignorance or chilled by fear. He came to earth, burdened with immortal verities which he panted to distribute through every avenue of the general heart; he was accustomed to "breathe in worlds to which the heaven of heavens is but a veil," and his only desire was to elevate the degraded of every class to an unbounded participation of a mental life and moral grandeur as unshackled and glorious as his own. If we would be like him, we must not fail to imitate this divine trait in his character and life. We must rise above contracted dogmas, disregard ephemeral dignities, inhale the sublime majesty of Jesus, and, like him, be at once the servant and victor of the world. In the language of another we may exclaim:

"What faculties slumber within, weighed down by the chains of custom! The want of courage to carry out great principles, and to act on them at all risks, is fatal to originality and freshness. Conformity benumbs and cramps genius and creative power. We must commit ourselves fully to a principle of truth and right; we must dare to follow it to the end. Moral independence is the essential condition of loving warmly, thinking deeply, acting efficiently, of having the soul awake, of true life. This habit of reliance on principle should give us a buoyant consciousness of superiority to every outward influence. A far-sighted anticipation of great results from worthy deeds should make us strenuous in action, and fill us with a cheerful trust. No par-

ticular interests should absorb our sympathies ; but our hearts should flow out in sensibility to every thing which concerns humanity, so that the pursuit of particular objects may expand and exalt our whole power of good, and free us from all narrowness of spirit or fanaticism. A minister should be possessed with the consciousness of a higher law than public opinion, traditionary usage, prevalent fashion. Strictness, sternness, may often be demanded of him to whom conscience is the supreme law ; and power and majesty belong to him who yields himself up in willing obedience to the absolute rectitude of God."

"A bold, free tone in conversation, the decided expression of pure and lofty sentiment, may be influential to change the whole temper and cast of thinking of society around us. Are we not traitors to great truths, when we suppress the utterance of them, and let the opposite errors pass unrebuked ? Ought not the spirit of the world to be continually be met with mildness, yet unfaltering firmness ? It cannot be opposed too steadily and uncompromisingly. To bring out a noble spirit into daily intercourse is a more precious offering to truth than retired speculation and writing. He who leaves a holy life behind him, to bless and guide his fellows, bequeaths to the world a richer legacy than any book. The true, simple view of right should be presented without disguise. High principles are to be advanced as *real* laws ; the vague uncertainty wrapped round them by unmeaning professions and practical renunciation is to be stripped away, and they are to be firmly set up as standards for the judgment of all men, public and private. No air of superiority, contempt, anger, no fault-finding, cynicism, no thought of self, should mingle with this testimony to right ; but a true love of mankind, a reverence of virtue, a desire to elevate all men to the nobleness for which they are destined, should manifest the depth and purity of our moral convictions."

Our greatest anguish is internal, connected with those efforts which transpire in every thinking soul, as it gropes in that partial night wherein Providence has thought best to leave the reason of man, with respect to his origin, his nature and his destiny. In relation to the most important matters we acutely and constantly feel the need of a guide, one who can arrest us from the labyrinths of doubt, and transport us to the regions of light and security. Christ is that blessed guide, who, by his own severe experience in our flesh and among our toils, escaped from the cold and gloomy abstractions of heathen philosophy, rose above the confused jargon of the schools, resolved the problem of human destiny, and unveiled life and immortality to the feeblest vision and the dullest heart. He demonstrated that for the simplest and rudest mind to embrace true religion, it had but to seize on a few salient and saving truths. It had not to entangle and confound itself amid a maze of manifold claims, conflicting authorities and impossible

persons. Supreme love to God, obedience to the Great Teacher sent, and devotion to the welfare of our brother man, these constituted the one great doctrine which gleamed in all his discourse and was exemplified in all his career. With Christ, religion was not a mere theory, but a holy and radiant fact, a prolific and powerful life, adapted through its urgency and agency, example and appeal, to qualify its subjects, struggling to vanquish oppression without and within, to rise above feverish excitement and fainting flesh to serene heights in the skies, where Jehovah welcomes the champions from earth, and crowns them with joy forevermore.

In his own person Christ naturalized human affection and intellect, as well as set it free. At the time of his advent, the earth groaned being burdened, as at the present day, with a surplusage of mechanical contrivances to force arbitrary principles upon man, crushing his unfolding faculties, instead of promoting their natural evolution, the growth of the mind itself. Spiritual faculties, susceptibilities and tastes of the highest power and progressiveness, lie wrapped in that germ of vital intelligence which has been planted in every human being; and it is the budding forth, the legitimate unfolding and expansion of this manifold embryo, which demands our chief care. All the kingdoms of knowledge on earth, and all the appliances which can by any means be produced, only form the compost out of which the living germ grows, extracts aliment, and assimilates all strength and fruitfulness to itself. It is just so far useful, and no farther, as it contributes to develop and fortify the faculties around which it is accumulated and applied. The growth of the inner and essential man is all that is needed, and this only is valuable. The mind of man is not a soil, and its varied information the diversified flowers and harvests that root themselves therein; on the contrary, mind itself is the plant of immortal worth, and knowledge the soil to be drawn around, not to overwhelm it, but to promote the growth of its roots and to ripen its fruits. Christ came "to plant the tree of Life, to plant fair Freedom's tree," simultaneous with the growth of which, every soul should expand its roots and stretch its boughs, imbibing vigor from all healthful elements and producing fruit in every land. He would not have the plant of righteousness

cooped in the effeminate air of Pharisaic conservatories, nor boxed within the contracted dimensions of Sadduceean creeds, but rooted and grounded in the firm soil and granite of world-wide truth, where the free mountain winds of Heaven's own divinity might have leave to blow against it.

Christianity is as flexible in its adaptation, as it is potent in its efficiency. It is a power which can cope with the grossest systems of idolatry, or eradicate the last stain from a saint; kindle in an infant the first gleam of devotion, and thrill the highest angel forever with aspiring thought. What the world most needs is, to be brought under the influence of a religion so happily adapted to its constitution and wants.

“An amusing story is to be found in the *Spectator* of a man in the pursuit of health by rule. He was possessed of a strange notion that his constitutional soundness might invariably be tested by the weight of the body. He furnished himself, therefore, with a weighing-chair, and regulated his food, exercise, sleep, and all other movements, by a perpetual reference to the index of his machine. This is a fair type of the mechanical regularity within the range of human contrivance. How different is that of nature! There, too, we have laws, constant as the daily course of the sun in the heavens; but laws, the special and external modifications of which adjust themselves with the nicest accuracy to the multifarious conditions under which they develop themselves. The vital energy which moulds the oak, or the elm, will unerringly put itself forth according to certain definite structural rules; and the result will be that, in the form and color of the leaf, the general grouping of the twigs, the direction of the branches, and the *contour* of the whole tree, the one may be readily distinguished from the other. But with this wonderful regularity, there is combined a variety yet more wonderful. No two trees of the same species are identically alike. The inward law which secures a structural sameness, leaves its work to be modified by the innumerable external circumstances in the presence of which it exerts itself; and accordingly, instead of having a dull monotony, wearisome to the eye and oppressive to the spirits, we have an infinite variety adapted to give play, by turns, to all our pleasurable emotions.

“Christianity in the heart of man, say rather, in the bosom of society, is a vital energy, working by rule, clothing itself in certain well-defined and identical forms, fashioning out of human powers and passions certain structural results, weaving into a tissue of the same general character and fabric all the moral elements which constitute the material of its designs, and thus securing an external regularity and order. But the laws by which it works out these results are, to a certain extent, capable of modification by every variety of surrounding influences. The unchangeable tendencies of the vital, motive principle, which, like leaven, is to leaven the whole mass of humanity, are

found, nevertheless, to harmonize with an extremely flexible and self-adjusting system of instrumentality—a system which, retaining under all circumstances certain leading and cognizable forms, may yet adapt itself to the special peculiarities of time, place, custom, habit, and political constitution; and may take an outward modification of form—here, for instance, by a healthy excitement stimulating an active zeal, there by enlightened instruction regulating fervor in danger of running into fanaticism—from the peculiar moral atmosphere, the combination of outward influences, in the midst of which it grows.”

The most conclusive proof of the supernatural origin of our religion is found in its naturalness, in its adaptation to our highest wants and noblest growth. It imparts to its possessor “that inner eye which is the bliss of solitude,” and causes him to “hear the veiled gods walk at night through the hushed chambers of his listening soul.” Intellect reigns supreme, associated with invincible faith, its living soul and quickening spirit. Throned in the august temple of universal truth, the votary yields to no error, and sinks before no obstacle; fortified as he is by God on high and his own true purpose, he is destined to conquer all enemies, and work out a resistless life through self-reliance and heavenly aid. He makes his body and all its senses subservient to the higher interests of the soul, and walks abroad under the everlasting firmament, rejoicing in the light which radiates every where in the placid regions of his choice, and becomes worthy, because willing, to commune with Jehovah, face to face. The mind thus emancipated from earth-born conventionalities, and made one with great nature, has its movements measured by the movements of the universe. Stationed on the Alps of divinest knowledge and holiest delight, the devout servant of God and man, watchful and free, beholds the effulgence of a brighter morn bursting on a world too long obscured by superstitious fear, and rejoices at the sight as an exiled angel would rejoice before the unfolding gates of heaven. These are the true disciples of Him who appeared on earth to give liberty and naturalness to the human mind. They are beacon-lights, kindled to cheer and guide the benighted race; they resemble the mountains which the pure and tranquil dawn smiles on long before the rising of common day; and which, as they were the first to hail the rising sun, so struggling

against darkness early, and late, they preserve far into night the lingering beams of his glory.

By emancipating the affections and intellect of man in his own person, and by providing for their natural growth, Jesus Christ rendered these attributes more intense and palpable to every human being. It is hard for man to become the absolute slave of custom, to efface completely from his brow the mark of his divine origin, and crush fully from his heart the dream and the daring of his immortal destiny. Yet is he often so abjectly subservient to the powers of darkness, that he needs some one who has partaken of his sorrows, but not of his guilt, to stand up with divine earnestness and tell him how much he has deflected from virtue's path, and how much energy as well as happiness by this rebellion he has lost. This was the mission of humanity's great model and sufferer, the immortal Nazarene. His infant slumbers, his juvenile toils, his manly experience, his public ministry, his conquest over hell and triumphant ascent to heaven, had a much more intimate connection with human history than theologians are wont to recognize. If we would follow in his footsteps, we must develop the entireness of our energies, as he did his, loving as well as learning, doing as well as believing, since knowledge and faith are valuable only so far as they conduce to vigorous thinking and beneficent deeds. When Jesus appeared, he found power and craft leagued together, and every where employed in grinding man in the dust. Priests claimed the privilege of exercising the twofold function of teacher and tyrant; and it was against fragmentizing the human soul that he was prepared to protest with the whole force of his life and all the eloquence of his warmest blood. It was this tenderness of Christ that touched all hearts and drew the multitudes close around him, and made his frank and courageous example, as well as his benignant words, an irresistible sermon which will speak to the remotest generations of mankind. All ingenuous spirits will see the adaptation and verify in themselves the infinite worth of that religion which unfolds the harmony of our physical nature as it ascends to the intellectual; the harmony of the intellectual as it ascends to the moral; the harmony of the moral as it ascends to the religious; and when it has unfolded all the harmony of the religious, causes its

subject, by a spontaneous and glorious transition, to ascend to heaven as a son of God. While preparing for his public toils, our Lord moved about gently among the race he came to redeem, like " stillest streams watering fairest meadows ;" but he every where made hearts feel his presence, and from first to last ruled only by the power of love.

We have considered the experience which in his early manhood Christ had of social oppression, and the trials he endured of personal self-reliance. Let us now glance at the discipline he was made to feel under the seductions of power. From the account which the evangelists give of the fast, and the scene at the pinnacle of the temple, it is clear that the Saviour did not wish to free himself from the sense of human weakness and dependence ; that he would work no miracle for that purpose. Speaking of the still more remakable temptation of universal dominion, Neander remarks :

" We do not take the third temptation as implying literally that Satan proposed to Christ to fall down and do him homage, as the price of a transfer of dominion over all the kingdoms of the world : no extraordinary degree of piety would have been necessary to rebuke such a proposal as this. We consider it as involving the two following points, which must be taken together, viz., 1. the establishment of Messiah's dominion as an outward kingdom, with worldly splendors ; and 2. the worship of Satan in connection with it, which, though not fully expressed, is implied in the act which he demands, and which Christ treats as equivalent to worshipping him. Herein was the temptation, that the Messiah should not develop his kingdom gradually, and in its pure spirituality from within, but should establish it at once, as an outward dominion ; and that although this could not be accomplished without the use of an evil agency, the end would sanctify the means.

" We find here the principle, that to try to establish Messiah's kingdom as an outward, worldly dominion, is to wish to turn the kingdom of God into the kingdom of the devil ; and to employ that fallen intelligence which pervades all human sovereignties, only in a different form, to found the reign of Christ. And in rejecting the temptation, Christ condemned every mode of secularizing his kingdom, as well as all the devil-worship which must result from attempting that kingdom in a worldly form. We here find the principle, that God's work is to be accomplished purely as his work and by his power, without foreign aid ; so that it shall all be only a share of the worship rendered to him alone.

" We find, then, in the facts of the temptation the expression of that period that intervened between Christ's private life and his public ministry. These inward spiritual exercises bring out the self-determi-

nation which stamps itself upon all his subsequent outward actions. Yet we dare not suppose in him a choice, which, presupposing within him a point of tangency for evil, would involve the necessity of his comparing the evil with the good, and deciding between them. In the steadfast tendency of his inner life, rooted in submission to God, lay a decision which admitted of no such struggle. He had in common with humanity that natural weakness which may exist without selfishness, and the created will, mutable in its own nature; and only on this side was the struggle possible—such a struggle as man may have been liable to, before he gave *seduction* the power of *temptation* by his own actual sin. In all other respects, the outward seductions remained outward; they found no selfishness in him, as in other men, on which to seize, and thus become internal temptations, but, on the contrary, only aided in revealing the complete unity of the divine and human, which formed the essence of his inner life.

“Nor is it possible for us to imagine that these temptations originated *within*; to imagine that Christ, in contemplating the course of his future ministry, had an internal struggle to decide whether he should act according to his own will, or in self-denial and submission to the will of God. We have seen from the third temptation that, from the very beginning, he regarded the establishment of a worldly kingdom as inseparable from the worship of the devil; he could, therefore, have had no struggle to choose between such a kingdom, outward and worldly, and the true Messiah-kingdom, spiritual, and developed from within.

“Even the purest man, who has a great work to do for any age, must be affected more or less by the prevailing ideas and tendencies of that age. Unless he struggle against it, the spirit of the age will penetrate his own; his spiritual life and its products will be corrupted by the base admixture. Now the whole spirit of the age of Christ held that Messiah’s kingdom was to be *of this world*, and even John Baptist could not free himself from this conception. There was nothing *within* Christ on which the sinful spirit of the age could seize; the divine life within him had brought every thing temporal into harmony with itself; and, therefore, this tendency of the times to secularize the theocratic idea could take no hold of him. But it was to press upon him from *without*; from the beginning, this tendency threatened to corrupt the idea and the development of the kingdom of God, and Christ’s work had to be kept free from it; moreover, the nature of his own Messianic ministry could only be fully illustrated by contrast with this possible objective mode of action; to which, foreign as it was to his own spiritual tendencies, he was so frequently to be urged afterward by the prevailing spirit of the times.”

From an early period in his sublunary course, our Redeemer “suffered, being tempted;” but with strong hope and patient endurance, he resisted the most crafty onsets of the foe. The divinity of his nature was firm as the eternal throne, while the sensibilities he bore, swayed by all the innocent infirmities of humanity, were as lovely

and flexile as a rose-bough waving in the breeze. It was only so far as he was intrinsically divine that he was competent to redeem; it was by resisting in his own person the evils we incur that he could best open a way of deliverance and teach us how to overcome. He thus "fought to protect, and conquered but to bless;" each battle being directed against our common adversary, whose temptations under the guise of wealth and dominion are hardest to resist. Thankful indeed should we be that we have a high priest who is touched with the feeling of our infirmities; who was in all points tempted like as we are, yet sinless. It is from his own experience that Christ speaks, when he directs us to resist the devil, and he will flee from us. Every hero, destined to struggle against the powers of darkness with energy and success, will first be most sorely tried in view of emoluments and power, proffered by the great enemy of good. The church too much neglects its most gifted sons. But when human friendship is dumb, and earthly resources are all sealed, how sweet, in the sadness of young hopes oppressed, to hear Jesus whisper, "Be of good cheer, I have conquered the world!"

How did Christ resist the temptations of power? He made himself his own fountain of honor, and guarded that fountain with strength derived from on high. He was the root of Jesse, the offspring of mightiest kings, the herald and pledge of the greatest renown; but so far from boasting of royalty, he ever scorned to assume the airs of superiority. It seemed to be his purpose to demonstrate before all the world that it is only in personal merit that genuine distinction lies,—that one can no more invest himself with ancestral fame, than he can clothe himself in the beams of yesterday's sun, which departed with the sun itself. "He who works God-like works for his brethren and his age; purifies his own blood beyond all the factitious quackery of heralds, and the lies of fashion; he makes it a foundation of honor to himself and his children, if they follow in his steps;—of shame to them if they depart from them. He, and he alone, is the Noble. He alone carries God's patent in his hand, the star of unflecked honor in his heart; and all besides, though they number ancestors by thousands, are but wretched impostors, and presumers on a lie.

“That old boast
Of blood, is but opinion’s idle brag,
And nature knows no ‘scutcheons.’”

Jesus Christ, in the discipline of his early manhood, the type of all redemption, from the most sombre depths of obscurity rose before men and angels, developing the attractiveness of infinite worth, nurtured amid trials of every sort, like a sea-flower, whose roots interlace and penetrate the profoundest caverns, but whose stem mounts through unfathomed billows to the surface, and unfolds its petals to wanderers in storm and calm. His royalty began in the nakedness and gloom of the manger, was educated through a career of incessant toil, fatigues and watchings, in which the rising Champion gathered a few palms and acclamations from the masses, between whom and himself there was cordial love, until bigoted power interposed. But these were soon followed by the maledictions which kingcraft and priestcraft had inspired, the anguish of the garden and the tortures of the pretorium. Finally, bowed beneath the cross he bore, his brow being wreathed with a diadem of thorns, and his lips redolent of blessings on his murderers, he goes forth to expire on the mount which overlooked Tophet, that type of hell, whose powers he came to conquer and destroy.

In the above description, we have limited our views mainly to the discipline which our Lord experienced anterior to his public life, in which, we think, his most manly energies were educed, and a divine example of consecrated genius was displayed. ELM.

August, 1848.

ARTICLE II.

CLERICAL STATISTICS.

BY THE EDITOR.

*The Quarterly List of the Deaths of Baptist Ministers
in the Christian Review, Volumes I—XIII.*

DURING the thirteen years since the publication of the *Christian Review* was commenced, a catalogue has been given every quarter of the deaths of Baptist ministers which have come to the knowledge of the Editor within the preceding three months. These tables have been very imperfect, from a variety of causes: probably many such instances of mortality occur in remote parts of the country, and are never chronicled in the public prints; some, doubtless, are never announced except in local publications, in the neighborhoods where they take place; several of the religious newspapers in different states do not fall under the eye of the editor; and, though they may contain this kind of information, yet if it is not copied into the other newspapers, it does not find its place in the table of the *Review*. When these items are printed in the various organs of public intelligence, they are often printed very defectively. Sometimes the age is omitted, at other times the state, at others the town, and at others every particular, except the name, and perhaps the state. These deficiencies are of very serious importance to a person who wishes to form a statistical table embracing valuable information. We have ventured, however, from such items as we have thus collected, to draw forth a few points of interest concerning the Baptist ministers who have deceased within the period specified. Though the number of facts is comparatively small, the results furnished by them contain without doubt an approximation to the truth.

The whole number of Baptist ministers who have deceased within the last thirteen years, and whose names have found a place in the table of the Review, is 678, being 52 2-13 every year. The average is, however, somewhat greater, because the calculation does not embrace the whole number reported in the last quarter of the present year; we include only those which have come to our knowledge up to the present moment (October 18th). Of the whole number reported, 45 belonged to the state of Maine, to New Hampshire 11, Vermont 15, Massachusetts 45, Rhode Island 6, Connecticut 16, New York 201, New Jersey 10, Pennsylvania 23, Maryland 3, Virginia 53, North Carolina 3, South Carolina 15, Georgia 24, Alabama 19, Mississippi 8, Louisiana 4, Tennessee 15, Kentucky 28, Ohio 42, Indiana 11, Illinois 30, Missouri 17, Michigan 9, Texas 3, Iowa 3, District of Columbia 1, Mexico 1. Ten were missionaries, 5 residents of Britain, and 3 not stated. The number of those whose age is stated is only 388; and the month of their decease, only in the case of 529.

In this enumeration, some states and territories are entirely omitted; in others, the numbers stated are very small, and in others, as in New York, very large. A mere glance at the above paragraph is sufficient to show that the statements are defective. In the Eastern and Middle States, Virginia, Kentucky, Ohio and Illinois, probably the accounts may not be far from correct. In the other states they are doubtless more imperfect. But from the items furnished, we are unable to eliminate a probable average with any reliable accuracy. Many of those states are at remote points. The population of some of them is comparatively sparse, and the number of ministers fewer in proportion to the population than in the Eastern and Middle States, and in Ohio. The deaths of ministers reported in the Eastern and Middle States is 371,—more than one half of the whole number,—which is obviously too large a proportion. It were greatly to be desired that a series of accurate tables could be formed, embracing the complete statistics of every part of the country. Such information would be valuable to us in various respects. From exact and complete statistical views we might infer the operation of the different modes of ministerial life on longevity, the comparative influence

of a fixed location or of an itinerant service, of an exclusive devotion to the ministry or of the union with it of some manual occupation, of the studious habits demanded by constant labors with a single church, or the more miscellaneous career incident to a clergyman who supplies three or four in connection, and of the effects on ministerial life of protracted religious services which frequently occur in some of the states, as compared with the ordinary Sabbath ministrations, and perhaps a stated lecture or prayer meeting only superadded, such as we find in others.

From the statements given of the ages of the ministers deceased in the several states, we are able to elicit the following information.

In Maine, of forty-one ministers, one had attained the age of 89, two 88, three 87, two 86, one 84, two 83, one 79, one 78, one 77, two 76, three 74, one 73, one 72, one 71, one 70, one 69, one 58, one 56, one 55, and only 13 were under 50. Their united ages were 2579, giving an average of 62 37-41 years to each.

In New Hampshire, of nine ministers, only three were under the under the age of 50. Five had exceeded 60; one had reached 77, one 78, and one 80. Their united ages were 507, giving an average to each of 56 1-3 years.

Of twelve in Vermont, only three were under 40, nine had exceeded 50, and one had reached 72, one 76, one 77, and one 84. Their united ages were 700, showing an average of 58 1-3 years to each.

Of thirty-eight in Massachusetts, two were 92 years of age, one 87, one 86, two 81, two 79, one 76, two 75, one 73, one 71, one 70. Five were between 60 and 70, three between 50 and 60. Sixteen were under 50, twelve were under 40, and seven were less than 30. Their united ages were 2123, and the average of each 55 33-38.

In Rhode Island, not one is reported less than 45; one 55; one 67; one 73, and one 80. The average is 64.

In Connecticut, one was 84, one 82, and one 80. Three others had exceeded 70; six were less than 40; four were between 20 and 30. Their united ages were 775, and the average of each 51 2-3.

In New York, two were upwards of 100, three 90 or upwards, ten 80 or upwards, 14 upwards of 70, nine upwards of 60, six upwards of 50. Seventeen were between

40 and 50, eleven between 30 and 40, ten between 20 and 30. The average age of each was 56 63-82.

In New Jersey, out of seven, one died at the age of 80, one 78, and one 70. One was 41, one 36, one 32, and one 28. Their united ages were 365, and the average 52 1-7 years.

In Pennsylvania, one died at 94, two between 70 and 80, three between 60 and 70, two between 50 and 60, two between 40 and 50, three between 30 and 40, one at 26, and one at 27. The average age of each was 54 4-14 years.

Of thirty-two who died in Virginia, only six were under 40, four between 40 and 50, seven between 50 and 60, four between 60 and 70, six between 70 and 80, two between 80 and 90, one was 90, and one 92. Of those who died under forty, one was 22, one 27, one 28, and two 30. The average age was 57 3-16 years.

Of three who died in North Carolina, all were upwards of 50. Of five in South Carolina, all were fifty or upwards; one had attained the age of 90. The average was, in North Carolina, 57 2-3, and in South Carolina, 67 3-5.

In Georgia, out of fifteen, only two were under forty: five were between 50 and 60, three between 60 and 70, two between 70 and 80, one 83 and one 85. The united ages of all was 889; showing an average of 52 3-5 years to each.

In Alabama, of ten persons who died, not one had reached the age of 70, only two barely exceeded 60; two were just beyond 50; three were 40 or upwards, one 31, one 27, and one 26. Their united ages amounted to 432; giving an average of 43 1-5 years.

In Tennessee, of twelve whose ages were ascertained, the youngest was 36, and the oldest 80. Three were between 40 and 50, two between 50 and 60, three between 60 and 70; two between 70 and 80. The average age was 58 1-2.

In Kentucky, out of thirteen, one was 102, three 80, one 70. Three were under 30, one between 40 and 50, one between 50 and 60, three between 60 and 70. The average was exactly 61.

In Ohio, out of twenty-eight, one was 94, one 88, one 84; five were between 70 and 80, six between 60 and 70,

two between 50 and 60, six between 40 and 50, four between 30 and 40, and one between 20 and 30; average 56 11-14.

In Illinois, out of eighteen, one exceeded 80, two exceeded 70. Of the rest, five were between 60 and 70, two between 50 and 60, three between 40 and 50, four between 30 and 40, and one between 20 and 30. The average age was 53 1-18.

In Indiana, only four ages were given,—82, 73, 68, and 45; giving the high average of 67. The omissions, however, must be so very large that no estimates founded on such an average could be of any value.

Of seven who died in Missouri, two only were under 50, two had exceeded 60, and one was 83. The average was 54 3-7.

Of the five missionaries whose ages are recorded, the oldest, an English missionary, was 69. Of the American missionaries, not one exceeded 34. Their average age is 38;—called at the noontide of life to rest from their labors, and to enter into the joy of their Lord.

The following table exhibits at a glance the number of those who have deceased at different ages.

At 21 . . . 1	At 40 . . . 7	At 60 . . . 9	At 79 . . . 6
22 . . . 5	41 . . . 6	61 . . . 4	80 . . . 10
23 . . . 1	42 . . . 7	62 . . . 3	81 . . . 5
24 . . . 2	43 . . . 6	63 . . . 5	82 . . . 2
25 . . . 3	44 . . . 5	64 . . . 4	83 . . . 5
26 . . . 5	45 . . . 8	65 . . . 6	84 . . . 11
27 . . . 8	46 . . . 2	66 . . . 4	85 . . . 1
28 . . . 11	47 . . . 5	67 . . . 5	86 . . . 4
29 . . . 7	48 . . . 4	68 . . . 8	87 . . . 6
30 . . . 9	49 . . . 4	69 . . . 9	88 . . . 4
31 . . . 3	50 . . . 8	70 . . . 10	89 . . . 1
32 . . . 6	51 . . . 3	71 . . . 8	90 . . . 4
33 . . . 8	52 . . . 10	72 . . . 5	91 . . . 1
34 . . . 4	53 . . . 7	73 . . . 6	92 . . . 3
35 . . . 3	54 . . . 7	74 . . . 7	94 . . . 2
36 . . . 5	55 . . . 5	75 . . . 5	101 . . . 1
37 . . . 3	56 . . . 7	76 . . . 7	102 . . . 1
38 . . . 3	57 . . . 3	77 . . . 8	111 . . . 1
39 . . . 5	58 . . . 3	78 . . . 7	

Of the whole number of ministers whose ages were stated, 11 died at the ages of 28 and 84 respectively,—the fourth and the twelfth climacterics; 10 at 30, 52, 70, 80 each; 9 at 60, 69 each; 8 at 27, 33, 45, 50, 68,

71, 77 each; 7 at 29, 40, 42, 53, 54, 56, 74, 76, 78 each; 6 at 32, 41, 43, 65, 73, 79, 87 each; 5 at 22, 26, 36, 39, 44, 47, 55, 63, 67, 72, 75, 81, 83 each; 4 at 34, 48, 49, 61, 64, 66, 86, 88, 90 each; 3 at 25, 31, 35, 37, 38, 51, 57, 58, 62, 92 each; 2 at 24, 46, 82, 94 each; and one at 21, 23, 85, 89, 91, 101, 102, 111 each. In the latter number, one appears from each extreme of life,—youth and age,—21 and 111;—an interval of 90 years. The number of those whose ages are stated, who have died within the compass of each period of ten years, is, with the exception of the two last, remarkably similar. They are as follows: between 20 and 30, 43; 30—40, 50; 40—50, 54; 50—60, 53; 60—70, 57; 70—80, 69; 80—90, 49; 90—100, 10; 100—111, 3. Thus the largest number is between 70 and 80,—the period when the vigor of life is cooled, and its strength diminished; when the sheaves of the reaper may be presumed to be gathered, and the toil of life to be nearly ended. Fewer were taken away in the more laborious seasons; in the first, from 20 to 30, the number was less by 26. In the last, 90—111, few were left for death to glean.

The number of those who died at the period of any of the climacterics is 68; viz. 1 at the third; 11 at the fourth; 3 at the fifth; 7 at the sixth; 4 at the seventh; 7 at the eighth; 5 at the ninth; 10 at the tenth; 8 at the eleventh; 11 at the twelfth; and 1 at the thirteenth. The number of those who died within one year of any of the climacterics is 108; viz. 51 one year before a climacteric, and 57 one year after, as follows: 8 before the fourth; 4 before the fifth; 6 before the sixth; 4 before the seventh; 5 before the eighth; 3 before the ninth; 9 before the tenth; 7 before the eleventh; 5 before the twelfth; 4 before the thirteenth:—5 died one year after the third; 7 after the fourth; 5 after the fifth; 6 after the sixth; 8 after the seventh; 3 after the eighth; 4 after the ninth; 8 after the tenth; 7 after the eleventh; 1 after the twelfth; 3 after the thirteenth. Though there were 57 deaths between the ages of 60 and 70,—the period which includes the grand climacteric so called,—and 110 between 50 and 70, yet only 12 died exactly at the critical period, or within one year before or after it.

The month which has proved most fatal is August, and December the least so. The deaths have taken place, so

far as ascertained, as follows : in January, 51; February, 43; March, 44; April, 37; May, 41; June, 35; July, 48; August, 61; September, 50; October, 49; November, 35; December, 32. Not stated 51.

The following table gives at a single glance the mean average of the age of the ministers who have died within thirteen years, in the several states, so far as reported in the quarterly lists.

Maine,	62 $\frac{37}{41}$	North Carolina, . . .	57 $\frac{3}{3}$
New Hampshire, . .	56 $\frac{1}{4}$	South Carolina, . . .	67 $\frac{3}{3}$
Vermont,	58 $\frac{1}{4}$	Georgia,	52 $\frac{3}{5}$
Massachusetts, . . .	55 $\frac{33}{38}$	Alabama,	43 $\frac{1}{5}$
Rhode Island, . . .	64	Tennessee,	58 $\frac{1}{2}$
Connecticut,	51 $\frac{3}{3}$	Kentucky,	61
New York,	56 $\frac{63}{82}$	Ohio,	56 $\frac{11}{14}$
New Jersey,	52 $\frac{1}{4}$	Indiana,	67
Pennsylvania,	54 $\frac{2}{4}$	Illinois,	53 $\frac{1}{18}$
Virginia,	57 $\frac{3}{16}$	Missouri,	54 $\frac{3}{4}$

Leaving out of the account the states of Rhode Island, South Carolina and Indiana, because the number of cases is too few to justify so large an average of life as appears in them, we find the greatest average in Maine, and the least in Alabama. The mean average of these two extremes is $53\frac{21}{410}$; and the mean average of the whole, including the above three states, $57\frac{3428773}{5365752}$.

Of the states in which the largest proportion of ministers have attained to the greatest age,—leaving out of view the three states from which the accounts are too defective to serve as a basis of reasoning,—the balance is in favor of the state of Maine. Of 41 persons in Maine, whose ages were stated, 23,—more than one half of the whole number,—exceeded the age of 70; and eleven of them exceeded 80. Of nine in New Hampshire, three exceeded 70, and one 80. Of 12 in Vermont, four exceeded 70, and one 80. Of 38 in Massachusetts, 14 exceeded 70, six 80, and two 90. Of 82 in New York, 29 exceeded 70, fifteen 80, three 90, and two 100. Of 14 in Pennsylvania, three only exceeded 70, one of whom survived till 94. Of 32 in Virginia, nine only exceeded 70, four 80, and two 90. Of 12 in Tennessee, two only exceeded 70, and but one attained the age of 80. Of 13 in Kentucky, five passed beyond 70, of whom three survived 80, and

one 100. Of 28 in Ohio, but eight exceeded 70, three of them remaining at 80, and one at 90.

Of those who died at 40 years of age or under,—taking the same basis,—Maine numbers 7, New Hampshire 3, Vermont 3, Massachusetts 13, Connecticut 6 out of fifteen, New York 24, New Jersey 3 out of seven, Pennsylvania 4, Virginia 6, Georgia 2 out of fifteen, Alabama 5 out of ten, Tennessee 1, Kentucky 3, Ohio 6, and Illinois 6. The advantage here is in favor of Tennessee, which shows a loss of only one twelfth of the whole. The greatest mortality, at this early period of life, is in Alabama, being one half of the whole number; in Connecticut it is two fifths; in New Hampshire and Illinois, one third; in Vermont, one fourth; in Kentucky, a little less than one fourth; in Pennsylvania, two sevenths; in New Jersey, three sevenths; in Massachusetts and New York, nearly one third; in Maine, a little more than one sixth; in Virginia, less than one fifth; in Ohio, nearly one fourth; and in Georgia, two fifteenths.

The views which have been presented in this article have an interest in various respects. They certainly present the ministry in a favorable aspect in respect to the longevity of those who embark in its pursuits. Laborious and responsible as it is, we believe that in this regard it compares very favorably with other professions and employments. We doubt if there is a single occupation of men, exhibiting so high an average of the duration of life. The average age in every state examined, (with a single exception, which for obvious reasons cannot be deemed reliable,) exceeds 51 years, and the general average exceeds 57½. It is true, some servants of God in the ministry die young, and others perish in the midst of their usefulness. There is no revealed arrangement of God's providence which makes us look with surprise or suspicion on such events. But when we contemplate the facts brought to light by this article, we are almost ready to look upon the prolongation of the lives of ministers as an exception to the general course of things, and a fulfillment of the promises which enumerate "length of days" among the blessings of God's people.

The views above exhibited present the ministry in a favorable light as to their virtuous and moral lives. The wicked, we are told, shall not "live out half their days."

To courses of sin God has affixed the premature decay of the body, and early death as the penalty. It is true, all who die young are not necessarily the victims of sin which God chooses in that way to visit upon them in judgment. Neither does the attainment of old age in all cases imply a life of uprightness and purity. But the duration of so large a proportion of lives in a single profession,—and that the sacred profession,—beyond the ordinary average, certainly wears the aspect of an honorable testimony to the morality of the ministry.

These views also conduct us to some inferences on the comparative healthfulness of different fields of evangelical labor. Life, it is true, is not and should not be a matter of very serious consideration, with him who loves the service of his divine Master better than life. Still, the longer the life and the more robust the health, the more will a man's opportunities of usefulness be multiplied, and the greater will be his vigor and efficiency in using them. If these statistics prove any thing, they prove that under divine protection, a Christian minister need not fear to go wherever the finger of God may point, or his convictions of duty may lead him. Amid the bracing mountain-airs of New Hampshire and Vermont, or the exhalations of the rice-fields and sugar plantations of Georgia and Louisiana, he may walk in safety. The consumption of the east or the intermittents of the west, the piercing winds of the north or the malaria and the burning heats of the south, will be alike to him who walks under the shield of God. Whether he plants himself at some point in New England, or roams over the forests and prairies of the west and south, he may expect equally that God will hold him in the hollow of his hand. With such guardianship he may go to whatever point he will, firmly trusting that he shall live out the average of his days.

ARTICLE III.

DISPERSION OF MANKIND AT BABEL.

I. DISPERSION was not designed merely as a punishment upon the projectors of the city and town at Babel.

Two distinguished theological writers, Bishop Hall and Andrew Fuller, undertook to ascertain the object of the dispersion from the "design of the builders" of the city and town at Babel; but they differed widely as to what that design was, and therefore ascribed to the act of dispersion very different purposes. Bishop Hall favored the notion, that the builders of the tower designed to construct a literal passage-way to heaven, and thus provoked the indignation of the Almighty. He strongly denounced the enterprise as "shameful arrogance—most ignorant presumption." The only foundation for this view of the design of constructing the tower at Babel is the phrase, "Whose top may reach unto heaven" (Gen. 11: 4). But may it not be supposed that this phrase denotes merely a very high tower? Towards heaven, would not express the magnitude of the work undertaken. "Unto heaven," denotes the enterprise and loftiness of purpose which were manifest in rearing a pillar which would serve as a means of defence and a rallying point through a wide circuit, in the plain of Shinar. It may be worthy of notice, that the preposition translated *unto* does not so definitely express the force of *usque ad*, *even to*, as another Hebrew preposition; and is yet different from a third, which signifies *towards*. The view of the phrase "unto heaven," here indicated, is confirmed by the language of the Lord: "And now nothing will be restrained from them which they have imagined to do" (Gen. 11: 6). This language apparently admits the practicability of the work, under ordinary circumstances, and therefore precludes the idea of a literal passage-way to heaven. Hence, the object assigned to the dispersion by Bishop Hall,

as a punishment upon the infamous projectors of a profanely impracticable scheme, cannot be regarded the correct view of the subject.

Andrew Fuller treated the subject on broader principles than those entertained by Bishop Hall. He regarded the design of building a city and tower, as looking to the establishment of "A Universal Monarchy;" and therefore considered dispersion mainly designed as a check upon unrivalled, civil power; to prevent in some degree the oppression that might be exercised, were all the inhabitants of the earth subject to "one government." Much that Fuller has written on the benefits arising to mankind from this general and wide dispersion, is doubtless true; but it is still properly a matter of inquiry, whether he viewed the subject in its true light, in respect even to the leading objects to be accomplished by dispersion.

II. Dispersion was revealed to Noah; and was known in the world as an appointment of God, prior to the confusion of tongues.

The prophecy uttered by Noah (Gen. 9 : 25—27) contains plain intimations of the wide diffusion of the human race. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servants." The word Japheth means *widely spreading*; and the prophecy of Noah declares that God shall "*enlarge*" him. The term "*enlarge*" implies *many descendants*. This language coinciding expressly with subsequent events, indicates that the idea of dispersion was then known to Noah. We are informed in Gen. 10 : 5, to what parts of the earth the sons of Japheth were destined. "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Josephus says: "Japhet, the son of Noah, had seven sons; they inhabited so, that beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the river Tanis, and along Europe to Cadiz; and settling themselves on the lands they light upon, which none had inhabited before, they called the nations by their own names." (Ant. Lib. I. C. VI. 1.) Bochart (quoted by Bishop Newton) refers the descendants of Japheth to all Europe, lesser Asia, Media, part of Armenia, Iberia, Albania, "et vastissimas illas regiones ad Boream," and those most extensive regions at the north, "quas olim

Scythæ, hodie Tartari obtinent," which formerly the Scythians inhabited, and now the Tartars. From these quotations, and numerous others that might be made, it is evident that the northern nations of the Eastern Continent were descendants of Japheth. In reference to the number of his descendants, as composing the northern nations, Newton remarks, (*Diss. on Prophecy*, p. 13), "The northern hive (as Sir William Temple denominates it) was always remarkable for its fecundity, and hath been continually pouring forth swarms, and sending out colonies into the more southern parts, both in Europe and in Asia, both in former and in latter times."

From these remarks, it is sufficiently evident that the dispersion of mankind was revealed to Noah. It now remains to be shown that this revelation was made to him prior to the confusion of tongues. The obvious fact that the established or admitted dates in Biblical chronology place the prophecy of Noah (*Gen. 9 : 27*) a few years earlier than the confusion of tongues, will not be allowed, by any reflecting mind, to have much weight on this subject. But so far as it has any weight, it supports the position here assumed. When we consider the circumstances under which the prophecy of Noah was uttered by him, it will be easy to suppose that he spoke what he had known for a period of time previous to the scene which immediately preceded its announcement. (*Gen 9 : 20—24.*) If it is reasonable to suppose that Noah was not inspired to foretell the dispersion of mankind while intoxicated or immediately after, then it will be necessary to go further back for the time, when God revealed to him the destination of the sons of Japheth on the earth. To what time, then, shall we look? We answer, to a period before the deluge. The reason for referring to so early a period is, that the names Japheth and Ham accord precisely with their destination in the dispersion. That this fact may be appreciated, and not regarded as a casual incident, having no reference to the subject, it may be well to consider its bearing. The first human being was called Adam. Josephus says: "This man was called Adam, which in the Hebrew tongue signifies one that is 'red,' because he was formed out of red earth compounded together." But a more simple reason for this name, it appears to us, was the *skin-color* of the man. The word

Adam means *red, ruddy*, the color of the human skin in high health. Gesenius says: "Adâm, 1, a man, a human being, male or female, pp. *red, ruddy*, as it would seem. The Arabs distinguish two races of men; one *red, ruddy*, which we call *white*; the other *black*." The *potentia primaria*, or primary force of this word is *ruddy*; and it is applied, according to Gesenius, to distinguish man by the color of his skin. The first human female was called Eve, which signifies *life*. The reason why this name was given, we are informed, was, "because she was the mother of all living." These two names give us a key to a principle that was very generally, if not universally observed, in the first ages of the world, in giving names.

The name often denoted some circumstance connected with the parent or child, which was regarded worthy of commemoration. Gesenius derives the word *Cain* from a word which signifies "*lance*, as the weapon of murder." After the death of Abel, another son was born to Adam and Eve—and he was called *Seth*, which means *to place, replace, compensate*. As Abel was taken away, his place was filled by another; and this one, in a measure, compensated for the loss of the other. This agrees well with the saying of the afflicted mother: "For God," said she, "*hath appointed me another seed*, instead of Abel, whom Cain slew" (Gen. 4 : 25). *Noah* means *rest, comfort*. While the inhabitants of the earth were destroyed by the flood, he and his family found *rest* in the ark. Before the deluge, Noah had three sons, whom he named Shem, Ham and Japheth (Gen. 5 : 32). The name Japheth has already been considered; it may not be improper, however, to add the following remarks of Gesenius. "Japheth, the second son of Noah, Gen. 5 : 32, 7 : 13, 9 : 18, sq., whose posterity are described as occupying chiefly the western and northern regions; Gen. 10 : 2—5. This accords well with the etymology of the name, which signifies *widely spreading*." Gesenius does not fail to observe the connection between the meaning of Japheth, and the destination of his posterity when scattered through the earth in after time. *Ham* means *warm, hot*, and is applied to bread just baked (Joshua 9 : 12). "*Ham*, a son of Noah," says Gesenius, "whose posterity are described in Gen. 10 : 6—20, as occupying the southern-

most regions of the known earth, thus according aptly with his name, i. e., warm, hot." It is obvious enough, that, unless the coincidence of destination among the descendants of Ham with the signification of that name was entirely casual—and hence, the principle here noticed of assigning names wholly fanciful, at least, in the case of Ham and Japheth, (in whose case the connection seems most intimate,) it indubitably follows, that the idea of dispersion must have been known to Noah at the time he gave names to his sons. If this reasoning is correct, we discover the truth that dispersion was an idea which had been in the world a long time before the flood—and entered into and underlaid a great system of events that was to affect all ages and nations subsequent to the confusion of tongues. Indeed, the first command of God to the new created pair, was: "Be fruitful and multiply, and replenish the earth, and subdue it" (Gen. 1 : 28). The first command of God to man reveals his design in creating the human race, that he should fill the earth. This original command was in danger of being left unfulfilled, in the protracted life of men, through the influence of the ties of blood and the power of association. Hence, the work of dispersion was consummated after the re-development of this primal command by a gradual increase of light upon the subject, as the time drew near.

1. The names assigned to the sons of Noah intimated the coming event. 2. The prophecy of Noah more authoritatively declared it.

III. We come now to speak of another accession to the previous light on this point.

"And unto Eber were born two sons; the name of one was Peleg; for in his days was the earth divided" (Gen. 10 : 25). The reason for giving this name (Peleg) is assigned in the passage itself, in which the name occurs. The word Peleg means *division, part*; and was given to the son of Eber, because "in his days was the earth divided." A respectable writer in the Biblical Repository, a few years since, undertook to show, (if we remember rightly—for we have not the number at hand,) that the division of the earth in the days of Peleg had reference to the natural divisions of the earth's surface into land and water. Without attempting a refutation of that writer's arguments, we are constrained to take a different view of

the subject. That the noun *peleg*, and the verb *pâlāg*, from which it is derived, are applied to physical objects, like streams of water, is very evident. But it seems unwarrantable to infer hence, that the word is applied only to natural objects—as rivers, oceans, etc. The verb *pâlāg* means *to cleave, to divide*. The same is true of the biliteral root *pal*, which implies *separation*. Although the verb *pâlāg* and the noun *peleg* are often applied to natural divisions; and hence, the first definition of *peleg* in Gesenius is *a brook, a stream*; still, like all other words, they may have a metaphorical usage, as in Ps. 55 : 10, (Bib. Heb., but the 9th verse in the English Bible,) “Destroy, O Lord, and divide their tongues.” To “divide their tongues” was to cause dissension among the inhabitants. This is one example of using the word *pâlāg* metaphorically. Another example is Is. 30 : 25. “And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.”

“Rivers and streams of water,” says Dr. Scott, “are not commonly found on the tops of high mountains; but the emblem implies that abundant means of grace, accompanied by the influences of the Holy Spirit, would be vouchsafed to those places which had been most destitute of them, and where they were least expected; and to every one of them.” These examples of the metaphorical use of *peleg* show the easy transition, in Hebrew words, from the literal to the figurative. Hence, when the connection evidently requires a metaphorical sense, it is fatal to the meaning of the passage to render it literally. The following remarks are submitted, to show that the connection requires *peleg* to be rendered figuratively, denoting the dispersion of mankind, and not natural divisions of land and water. The division of the earth into land and water was effected at the first (Gen. 1 : 9); and although the deluge, and other more permanent causes may have produced relative changes on the earth’s surface, it seems preposterous to suppose that any such general convulsion has occurred since the deluge as to rive one continent of land from another, and to roll an ocean between them; and this, too, with only the slight reference to that stupendous event, recorded in the passage under consideration (Gen. 10 : 25). A more simple view

of the passage is, that the term *earth* denotes the *inhabitants*, as in Gen. 11 : 1. "And the whole earth was of one language, and of one speech." And in Gen. 10 : 32 we have what may be regarded an exegesis of Gen. 10 : 25. "These are the families of the sons of Noah, after their generation in their nations; and by these were the nations divided in the earth after the flood." That the division of the earth in the days of Peleg had reference to the dispersion of mankind, is evident from the fact that the descendants of Joktan, the brother of Peleg, are immediately enumerated; and it is expressly declared that by them and others "were the nations divided in the earth after the flood." "All these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth" (Gen. 10 : 29—32).

IV. We come now to speak of the design of the dispersion. The reason assigned for rearing a tower of immense magnitude and height on the plain of Shinar was, "Lest we be scattered abroad upon the face of the earth" (Gen. 11 : 4). This act might have been induced by the increasing light shed on dispersion, and the exciting fears among some, that the event foretold might transpire. Whatever else was associated with the design of building the tower, the only reason given, was, to prevent dispersion. Viewed from this point, we can see the necessity of the cessation of an enterprise so well adapted to prevent, or at least, to postpone to a distant day, a work of God, the time for the accomplishment of which had already fully come. Accordingly we read of the purpose of God to bring the enterprise immediately to an end. "And the Lord said, behold, the people are one, and they have all one language, and this they begin to do; and now nothing will be restrained from them which they have imagined to do" (Gen. 11 : 6). This language, as we have already remarked, implied the practicability of the scheme of building the tower; and it may be added, that it seems to imply the fitness of that scheme to prevent dispersion. The construction of so extensive a work

would have afforded occupation to large masses of people for a period of time ;—thus a nucleus would have been formed, around which a vast population would have been collected and might have remained for ages. Hence, means were necessary to bring that particular work to an end. The wisdom of God in his providence is seen, as much in providing means for the accomplishment of his purposes, as in the beneficent designs which he forms for the good of the human race. The peopling of the earth was one of the early designs of God revealed to man. And had man been attentive to God's will, he would have sought means to replenish the earth, instead of constructing a huge rallying point to prevent the inhabitants from scattering abroad. To this purpose Josephus remarks: "God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God." The object of dispersion was not a temporary one. Mankind were not scattered abroad as a punishment for attempting to erect a stupendous tower; but the language of the inhabitants was broken into dialects, or otherwise confused, in order that men might be scattered abroad to fulfil the great command of God, to "replenish the earth." In this dispensation of Providence, we discover the design of preventing the relapse of mankind into the antediluvian state of wickedness.

The wickedness of the old world was very great. Not only was "every imagination of the thoughts" of the heart "evil" and "only evil," but "the earth was filled with violence." The great peculiarity in the antediluvian world, was, perhaps, a dense population. As an arrangement of society, it was eminently adapted to provoke and cherish vice. And hence, through disregard of God's command to "replenish the earth," mankind called down by their violence and blood the deluge of waters. Dispersion of mankind over the earth was the most merciful method of preventing the outrage of the old world. Had Cain and Abel, at a suitable age, separated farther from each other, and commenced life and business more independently of each other, there would have been, to human view, less liability of violence towards each other.

Had Cain, in obedience to the command of God to "replenish the earth," gone to the land of Nod at first, and thus been removed from the little jealousies that arise from long intimacy and like relations, he might have rejoiced in the prosperity of Abel, instead of seeking his life. When the servants of Abraham and Lot strove together, those good men had the wisdom to remove the cause of strife by a wide separation. In their case was illustrated the design of dispersion. Many social vices, that can receive, from the necessity of the case, little if any toleration in a scattered state of society, thrive and strengthen in a dense population. The fertility of the soil in its youthful and vigorous state contributed to render antediluvian life free from anxiety in regard to worldly support, and tended, therefore, to cherish habits of idleness and dissipation. Held together by great longevity and strength of old associations, the society of the old world, in all its prominent and distinctive characteristics, appears to have merited the indignation and wrath of an insulted Creator. So far as that displeasure of God was incurred by a dense population, it could not so fully be reprovoked after the dispersion of mankind over the earth. Cities, and densely populated states may groan under the evils of accumulated poverty and vice. And if the command of God to replenish the earth be still disregarded, turmoil, violence and bloodshed may distract and destroy, as they did before the flood. Cities generally create a helpless, deformed and vicious population, whom the rich are unwilling to support in a comfortable manner, and who find little warmth of charity in the general expression of Christian benevolence. Had this population opened their eyes on the broad expanse spread over the open country, enjoyed from the first, the invigorating influence of pure and proper exercise, and developed their energies in acquiring a livelihood by honest labor, how many sons and daughters of want and misery, that are now burdens to themselves and a curse to society, would have arisen to bless mankind and honor their Creator. That wise and good men remain uncontaminated by the vicious influence of city life is no proof that that influence does not exist, and exist as a powerful means of evil to thousands. Although Lot maintained integrity of character during his residence in Sodom, yet the masses were corrupt to an alarming ex-

tent. Do cities as modes of the organization of human society meet the approval of God, as his will is revealed in the Bible? The history of cities, like those of the old world, is ominous. Jerusalem was built at great sacrifice of life and treasure. In it for a time was performed the temple worship to the praise of God; but it became the seat of the foulest opposition to God, and sealed its doom in the crucifixion of the Saviour. What can be said of the great cities of antiquity—Babylon, Rome, Athens? And what can be said of the great cities of modern times—London, Paris, Rome? In remarking upon the Apocalyptic Babylon, Dr. Chalmers says: "What can be the city here spoken of? (c. 18.) It is much liker London, than Rome—a commercial, than a mere ecclesiastical capital. * * The lamentation of the sailors points more to a place of great shipping interest than to Rome, or any place in Italy, and strengthens the argument for its being the capital of our own land. We cannot perceive that ship-owners are much enriched by the traffic of Rome; and the lamentation seems far more applicable to London, lapsed, it may be, when the period of this fulfilment comes round, into Anti-Christianism."

Z. J.

ARTICLE IV.

THE PRINCIPLE OF INDIVIDUALISM.

MAN is a distinct being. In feeling, in thought, in action, and in all that makes up the reality of life, he is absolutely alone. The poet may excite in a thousand hearts the emotions that thrill his own; the philosopher may beget the same thoughts in other minds that have cheered and sustained him; and the orator, by his eloquence, may control the multitude with perfect ease; but the feelings, the thoughts and the acts of each individual are his own. There can be no connection between man and man such as to destroy his personal identity. This, by no means, implies that others can have no influence over us. We know of no situation in which we are not constantly

under the influence of those around us. The mother's gentle voice and firm hand guides the child in the path of truth and virtue; or, through her neglect and false treatment, it grows up morally misshapen and deformed. All that is good and true in the past never dies; but, being transmitted from generation to generation, grows up to perfection, bearing rich and abundant fruit. In opinions, doctrines, and thoughts, we are the fathers of those who live after us. Generations are so perfectly interlocked in their spiritual and intellectual existence, that it would be difficult to mark the boundaries between them. The few good and great men of each period who were able to make themselves heard above the inarticulate jargon of the times, enstamped their likeness on their generation; it is still discernible in their descendants, in far clearer and more distinct characters than those of kings on their coins, or the representation of their battle-scenes that were chiselled into their marble monuments. Although the people whose laws Justinian collected and arranged are unknown but in history, and their monuments are fast mouldering away, he lives in all his truth and greatness in English and American law. Still each man is separate from the past, and, in all that constitutes himself, distinct from every thing. The same is true of us, as children of our parents. Though their influence is like light around us, and though their words live within us, we are ourselves, after all. Each man makes himself. The stones may have been quarried by past generations, and hewn and shapen by those more immediately connected with us; but they are fitted to their places by our own hands. If our parents and the past live within us, in such a manner as to destroy our individuality, why is not the same true of the trees and rocks and streams around us? The climate and nature have much, if not as much to do in forming our characters, as those under whose tuition we spent our childhood and youth. The stiff, strong climate of New England, her hard soil, steep, rugged rocks, and swift running streams, have had no small influence in creating a people who, for endurance, for enterprise, for virtue and true wisdom, have not their equal in the history of the world. While those of a more southern, tropical clime, though they may be more excitable, are often indolent, ignorant and

vicious. If, then, these innumerable influences are not the servants who provide the material of which we build ourselves, but are themselves wrought into our very being, forming something of our infinite variety of character, in the absence of a unity, who and what are we? Each individual, rather this strange compounded existence, is like an immense case, filled with contributions from the past and the present, from the winds, the waves, the streams, the flowers, and even the stars. But in the midst of this variety of combination there is an individuality. Either man is strictly an individual, though in his formation he may work in material provided by others, or else the race is welded together, or formed into a solid, compact mass, like the roots of the gnarled oak. In this case, those who have by some peculiar process broken loose from this union and spoken out like Columbus, Galileo, or Luther, should be branded as outlaws of the race. Their thoughts, that startled the world and troubled those who warred against their individualism, ought to be stifled at once.

Man is alone in his joys. The emotions that are excited in my heart under the influence of music, or while standing on the shore listening to the roar of the ocean, are my own. Similar feelings may fill other hearts, but I feel alone. No man can enter into the secret chamber of my being and share with me these emotions. I am apart, distinct, separate from the world, in all my feelings. I can feel the thrill, the ebb and flow in my own soul; but I can have no more consciousness of the emotions of others than I can have of that which has no existence. The orator may transfuse his own thoughts and feelings into the minds and hearts of those who hear him, until the whole audience is ready to arise and follow him in the most perilous enterprise; still each individual is conscious only of his own feelings.

How clearly is this fact illustrated in the case of Luther at the Diet of Worms. After his speech, and even during its delivery, at his second meeting of the Diet, while the members, men of the first rank, from almost every kingdom in Europe, were almost beside themselves, and the entire populace in the city was terribly excited, every word, and movement, and action of Luther shows that he was calm, deliberate and happy. He stood alone and

braved the world. The same was true of Columbus, while following the court of Spain from place to place, petitioning for assistance to aid him in his discovery of a new world. Every time he repeated his story, the same pure feelings filled his heart. And when he stood upon the prow of his ship, watching the lights of the fishermen on the coast of the new world, he felt as Columbus alone could feel, solemn, great and happy, while every one else was full of doubt and fear. Here was individual feeling; but the cause is found elsewhere. The mother, by her manifestations of joy, awakens the same emotion in the child; but it is, after all, the child that feels. The mother and child are bound together by the strongest ties; yet in all that makes up the reality of life, they are as distinct as though but one of them had existence.

Man is alone in his sorrows. How often we meet with those whose hearts are crushed by some great sorrow, whom we would, but cannot relieve. We have been obliged to stand by, and see them struggle alone. The human heart may break, but we cannot go effectually to its assistance. The tear and the groan are merely the manifestations of the storm that is raging beyond our reach. Let us suppose the case of a young and sensitive mother weeping over the loss of her first-born. The merry peal and the ringing laugh are notes of sadness to her. She walks among the multitude, but she is not one of them. Her little one sleeps in the grave; there is her heart, her all. You may sympathize with her, but her feeling is still the same. She lives apart from her kindred and the world, in her agony. So, too, it is in general. While we are happy, other hearts lie bleeding. And in hours of sorrow we know but too well that we are alone in this world, that we possess an individuality, and that there is something in us that cannot be shared by another.

Man is alone in much that makes up the reality of life. There is an outward show, and an inward reality of life. In the latter, I am alone; in the former, mere artificial existence, I live in common with those around me.

Mere outer life may be counterfeited. We may manifest feelings that we do not possess, and retail thoughts that were not begotten in our own minds. Many of our actions may be inconsistent with our principles. But the life which is real cannot be counterfeited.

Let us for a moment examine the history of the race, in reference to the doctrine under consideration.

In the first stages of society, men lived in tribes, without any permanent habitation, seeking little more than a supply of their immediate wants. In this state, like the infant, they are moved wholly by impulse. They neither think, nor investigate, nor reason. Their leader is chosen with reference to his physical strength and courage, and all the superiority they acknowledge may be found among the brutes. The real man, with all his thoughts and feelings and noble deeds, lies dormant in their hearts. There are no signs of true individualism among them. They grow up together into one solid, compact man. The successive generations adopt the habits and customs of their fathers without ever dreaming of improvement. No man breaks away from his tribe and stands in advance of the rest, unless it be on the ground of physical strength, or of some accidental circumstance, apart, however, from mental greatness and intellectual superiority. They all live and move in the same beaten path, and die together. Thus years, and perhaps centuries, pass away. But when a pure Christianity is introduced among them, their moral powers are awakened under its influence; they throw away their bow and arrow, or shepherd's crook and sack, and betake themselves to more ingenious labor. Their eyes are now opened to discover their nakedness. A demand is made on their inventive powers, which must be met. Manufactures and commerce are created. The men who are employed in the work-shops need food. That food must come out of the ground. Hence another demand for cultivators of the soil. To prevent ten thousand inconveniences, that soil must be owned by somebody. Trade requires some rules by which it shall be carried on. Hence the demand for a civil government. That government, like every thing else which man invents, will be such as will best meet his present wants. If the people are in that state in which they are incapable of self-government, having no thought but for their simple direction and protection, they will form a monarchical government, and submit to it with as much cheerfulness as their children, more intelligent, will to one founded on strict republican principles. Thus they pass from one step in the progress of civilization to another—

from the blind control of the nomadic tribe, by a single despotic will, to the most perfect democratic government.

We might here stop, and point out each step of the world's advancement, but it is not necessary for our argument. We need only state the fact that each succeeding period in the history of the race, has, by developing and establishing some new fact or truth, prepared the way for the next following to take an advanced position. Thus the world has been ascending upward, by regular steps, from the beginning. To go no farther back than the commencement of the Christian era, we find that the Romans during an existence of several centuries, wrought out the idea of universal empire that effectually broke up and forever destroyed the clanship of the world, and established the necessity of submission to law. At the fall of the Roman empire, the Romish Church took her rise. That this church ever has been and is, in the spiritual world, what the Roman empire was in the civil, is too evident to need illustration. Her organization is a complete transcript of the spirit of the Republic. She claims universal dominion, and blind, unquestioning obedience. Universal empire and strict obedience to law is the all of the Romish church. She has not made a single advance step, and never will; for her notion of infallibility forbids it. Beyond these two principles, every thing in the Romish church is designed as regulating machinery, by which they shall obtain full development and permanence.

In securing her object, which was obtained during the twelfth century, the Romish church effectually welded the race together, thereby destroying man's individuality. We look in vain through the records of history, during the supremacy of this church, for men. There is the race, sometimes docile and obedient, following their spiritual leader like sheep on the Alpine mountains, and then tossing and floundering in perfect chaos. The element was yet in its liquid state; but rapidly preparing, by crystalization, to become separate and distinct. To be sure, we now and then find a beautiful crystal on the shore; but it is soon picked up, and, like John Huss and Jerome of Prague, thrown back into the boiling crater of time. No man who sought to think and act for himself was allowed to live. Parents and children, neighbors and citizens, and

all men were one ; but it was the unity we find in liquid metal, melted from a thousand bars.

Had not this reign of death been broken up, we should not have heard, in these latter days, men crying out against the doctrine of individualism. We find the cause of the overthrow of the Romish church in the tendency of the race towards individualism. In the very commencement of her existence, the independent spirit of the barbarians who broke up the Roman empire, began to circulate freely among the people. The feudal system were the result. This was one step towards a separation. To guard against this tendency, the church herself assumed the form of feudalism ; but her real spirit and object was not changed. Men became more independent. They began to think in their old feudal castles. They had time for it, and their situation called them to it. When this system was broken up and that of free cities was established, it was another step in the same direction. It were feudalism enlarged. It increased activity, enterprise and thought. The world began to boil up together, and a general movement, under a single impulse, was effected in the crusades. This was needed to start into life great and heroic thoughts, to prepare the world to listen to the truth, and act together in reference to it.

Under these influences, we see the human mind separating from its chrysalis state, and beginning to think and act for itself, preparatory to the new position it was soon to occupy. Out of the sight of men, a plan for a general revolution was in an active state of preparation. The church was unmindful of her danger. She knew she could not be destroyed from without, and she did not dream of a separation of the immense mass she governed into men, each armed with the sword of truth and ready to pierce her vitals. But under Luther this plan was carried into execution. He rose up amid his countrymen and the world, and spoke as a man to men. The world heard him. He started into life thoughts and feelings that had been dormant for ages. He brought men to their feet who had ever been crushed down beneath the iron heel of tyranny. His voice went pealing through the world, inspiring all with hope and courage. He broke up the union that had been the pride and boast of the world for centuries—the union of death, in which every heroic

thought was stifled and every noble feeling crushed. Nor did he leave men to live in a state of isolation, and to become a prey again to their own impetuous passions. On the contrary, he formed a union in which each man was recognized as a part—a distinct, important, and responsible part—a union not unfitly represented by a cable of a thousand cords. He thus gave each man his proper place, and presented an object before him every way worthy of his noblest powers. He opened the way to honor and immortality. He fired each heart with a zeal for distinction that arises from a consciousness of being men, made in the image of God.

Here the reign of individualism began. What has been its result thus far? Let our advancement in the arts and sciences, in general intelligence and virtue, answer. Ascend some eminence that overlooks the continent, and there view the result in the ten thousand thriving villages and cities that dot the entire landscape like so many beautiful stars, in roads for the steam car that run through every section, in the innumerable floating palaces that navigate every stream, and lake and sound, and in the lengthened wire on which the lightning bears our thoughts. In every direction, all around us, are proofs of the glorious results of this reign of individualism. In those kingdoms where this union of death has not been broken up, where we look in vain to find men living in possession of themselves, in Italy, in Spain, and among the oriental nations, we may see what England and America would have been without the reign of individualism.

It may be said, great and good men lived before Luther, men who left their impress on the world, men whose words can never be forgotten. This is true; but who were they? They were isolated cases of individual men, exceptions to the general rule. They thought, spoke and acted like men. We honor, respect and love them, simply because they were men. As soon as men begin to think and investigate for themselves, they begin to be men. When we look back through the past, and behold these few men standing up alone amid their countrymen, giving utterance to rich and glowing truths, in firm, clear tones of voice, that found no echo in the heart of their generation, we have not language to express our admiration and profound regard for them.

The doctrine under consideration is recognized as a fundamental principle in the gospel. Unless this principle is admitted, very few duties could ever be enforced, and but few truths inculcated. The principles that cover every case of human conduct are given in the Bible, with facts sufficient to illustrate their nature, while we, by study and prayerful consideration, are to learn their applicability to the various states and conditions of life.

Taking up the Bible, we find various doctrines taught that would not only be destitute of all meaning, but absolutely false, if our notions of individualism are not true. For instance, regeneration is requisite in every man, without which he cannot be saved. Now regeneration, resulting in repentance, faith and holy living, involves a change of heart. To effect this change, the individual himself is appealed to by various motives, entreaties, expostulations and commands. When the change is effected, the new heart is the individual's. The new principle of life implanted there is that by which he is governed. It is the individual that repents, and the individual who exercises faith in Christ. In the performance of every duty required of us in the Scriptures, we are absolutely and positively alone. What is required of us as individuals cannot be done by another. We cannot worship God by proxy. Our sins, also, are our own acts, for which we are individually responsible. If any connection exists between individuals in any relation in life, which necessarily destroys the individuality of either party, the party so affected is no more recognized in the Bible than the inhabitants of the moon. As to any other conversion than this, in which the individual is regarded and treated as a morally responsible being, blameworthy or praiseworthy, according to his own individual moral character, the Scriptures are silent. Baptismal regeneration, or presumptive faith, if they have any existence, must be found as floating particles in the regions of conjecture. The claims, threatenings and promises of the Bible are also made to men as individuals. There is no exception to the law of the Scriptures. No one is recognized as the representative of the race, or of a single class, or of a family, in any way to destroy their individuality; but each individual is singled out from the mass and ad-

dressed personally, as literally and truly as though there were not another being in existence.

Individualism is an essential element of true republicanism. Whatever definition may be given of republicanism, it implies self-government; and by self-government is implied the existence of virtue and intelligence. But of whom, or of what can we predicate virtue, except of a moral being? And when we speak of intelligence, do we not imply the existence of individual men? Monarchical governments are composed of masses of human beings, living without thought or separate, independent action, moved about by the physical power of the tyrant, just as slaves are governed. The reverse is true of a republic. Here the government is made up of as many parts as there are individual citizens, each one maintaining his separate existence, but, for the purpose of securing his civil interests, he unites with others in a civil compact, whose principles are clearly defined and felt to be in harmony with his individuality; and this he feels bound to maintain at whatever cost. In a monarchy, every subject is supposed to be a slave, and all property to belong to the king; while in a republic, every man is a sovereign, with the acknowledged right to hold property,—to buy, sell and get gain without reference to his rulers. In a republic, each individual, in all his social, intellectual, and moral relations, is supposed to be alone, being responsible to the government, of which he is a constituent part, only for the abuse of his privileges; while in a monarchy, the power to regulate all his interests is with the king. He regulates the press, directing what shall and what shall not be read; controls the church, declaring what doctrines shall, and what shall not be taught and believed,—he is the very head and soul of every department of life. While, therefore, it is evident that the strength of a monarchy depends entirely on the success that attends the efforts of the tyrant in welding his subjects together so as to destroy their personal identity in every relation in life, that of a republic consists in the extent to which each citizen has become a separate individual. Like an immense cable, the strength of a republic is in proportion to the strength of the material of which each strand is composed. Hence, we may expect to find, not only the best and most rational government, but the strongest, where

each citizen feels himself a man, having the ability and the right to think and investigate for himself, to call that which he has earned his own, and to mingle in social intercourse with those he loves. There is a moral power in such governments that is irresistible. Every man dreams, speaks and prays of right, and when he is called to defend his institutions, he is sustained by the consciousness of contending for what is just and true. Standing on such a foundation, he must be immovable. It must fire his heart with an unconquerable zeal, and give strength to his arm that cannot be withstood. Who will not be brave in fighting for a good and great object, when he is confident of victory! In all those governments where we find no evidence of the existence of men, their strength is all of a physical character. Neither the king nor his subjects stop to reason in any controversy; but, like the tiger, immediately plunge into war. But the more completely isolated men become in all that makes up the reality of life, the stronger and safer are republican institutions.

It is contended, and justly, we think, that in the highest state of civilization, the civil government will be purely democratic, in the true and best use of that term. It is also admitted that the race is making progress in civilization. Hence it is evident that the time must come when republican institutions will be established among every people. Now, as we have seen, in the progress of civilization, there is a natural and irresistible tendency towards a separation of the race into individual men. If there is any law immutable and important in reference to man, that has been developed in the progress of civilization, this is the most prominent. If, then, republicanism and individualism are, alike, the natural result of the progress of civilization, some very intimate connection must subsist between them. This connection we have already shown. Is it not also evident, from the nature of republicanism, that not only does this intimate connection subsist between them, but that individualism is absolutely essential to the existence of republican institutions—the very key-stone to the arch? For instance, suppose we take away the sense of individual responsibility and the moral power of this government that arises from the consciousness of citizens being men, how long before we should be acting over the scenes in which France has

rendered herself so notorious during the last few months? What France needs, is, the separation of the mass, that is now under the control of a few leaders, into its constituent parts; and this can only be effected by the introduction of a pure Christianity. France, and every other government that would successfully maintain democratic institutions, needs men,—men who are not only able to think and investigate for themselves on all literary and scientific subjects, but more especially on all questions of morals. Men of this character are able to stand alone and erect in every storm. The mass may be swept away by some terrible excitement, but these men are unmoved; ready, as soon as their voice can be heard, to remind the people of the dictates of sober reason and common sense.

The doctrine of individualism is peculiar to the Baptists as a religious sect. It is not true that a firm belief that immersion is essential to baptism, and that believers only are to be baptized and come to the Lord's table, is the all of a Baptist. Embracing these peculiar views is the result of an antecedent cause. It is admitted by all, that Baptists have ever been peculiarly strenuous in maintaining the right of private judgment on all questions. They have ever scorned to call any man master. Opinions and doctrines have never been deemed by them peculiarly sacred because of their antiquity. Whatever they believe and receive as true has ever been previously subjected to the most thorough examination. They have ever scouted the traditions of men, while they have adhered to the simple truths of the Bible. They have always maintained that every individual should read and understand the Scriptures for himself. Their uncompromising maintenance of liberty of conscience has ever been a peculiar characteristic. Others have contended for this principle to a certain extent; but none, save the Baptists, through their entire history. What other sect is not accustomed to appeal to the teachings of the fathers, to the usages of the past, to tradition, and ecclesiastical law, in maintaining the doctrines of the Bible and the discipline of the church? In all matters of faith, a Baptist would feel that he had proved recreant to his God, should he rely on any thing but the simple Scriptures. He regards himself able to think and investigate for himself, and feels that he is responsible to God for what he believes. Hence, he

separates himself from the mass, and seeks to decide all questions alone. He may employ helps; but the investigation and the decision to which he comes are his own. These characteristics are clearly exhibited in the history of those who have been called to contend for their faith. Roger Williams has been held up to ridicule for what has been termed his seditious spirit; but a careful study of his life will show that his conduct can be accounted for only on the supposition of his holding and maintaining those peculiar views respecting liberty of conscience and the word of God, that are every where, in theory at least, at the present day, so much applauded. All who have been called to stand in defence of their peculiar views, have rested every thing on the simple declaration of Jehovah. "To the law and to the testimony" has been their first and only resort in settling every point of doctrine.

As a denomination, we are not now required to contend for the truth, as did our fathers. There is, therefore, not the same manifestation of these essential elements as formerly; but should the times change, we should soon have evidence of their existence. The lion's strength is not destroyed when he sleeps. Still we may see the exhibition of the same thing, to some extent, in the jealous care with which our church independency is defended, and in the immediate and severe rebuke occasioned by the slightest indication of ecclesiastical tyranny.

A Baptist, then, is one who thinks and investigates for himself, calls no man master, rigidly contends for the fullest liberty of conscience, and stands alone, responsible only to his God, in all that makes the man and the Christian; while his union with his brethren is merely that of love to Christ, which is experienced and cherished in common. There may be those in other communions in whom these elements are found, and many among Baptists in whom they are not; but we have reference to that which distinguishes us as a denomination. It will require no very deep penetration to discern that in giving this brief outline, we have drawn out the prominent characteristics of individualism. Embody individualism, or make it incarnate, and it is evident from its nature that it would think and act for itself, maintain the right of private judgment, and submit to the rule of no being but God himself.

In view of these thoughts, it will not be difficult to point out the mission of the Baptist churches. What was the great design in their organization? And have they thus far fulfilled their destiny? These questions merit an extended examination. If this sect has accomplished any thing, it has been by establishing and defending the fullest liberty of conscience, the truth that the Bible and the Bible only is the rule of faith and practice, and strict individualism. As Christians, in common with others, we labor to establish true religion in all the world; but as Baptists, we labor to make each man think and investigate for himself, to call no man master, and to maintain an uncompromising war against all ecclesiastical tyranny. This is our mission as Baptists. Wherever Baptist sentiments have prevailed, these have been the fruits. In every age of the church, the Baptists have contended for these principles, in a firm and unshaken faith. Every distinguishing doctrine and usage of the denomination can be traced to these characteristic principles.

Are these principles soon to be practically acknowledged by the world? We discover no evidence of the speedy conversion of the world to these views; but the great battle has not yet been fought. In what age of the church has tradition had more authority, than at this day? When have the masses been more disposed to receive their views of doctrine from their leaders, without gainsaying? When has individualism in religious faith been more strenuously opposed? Truly, the Baptist denomination has much to do, before its mission shall be closed. It will not be closed but with time.

In consequence of the firmness with which we have ever contended for our conscientious views, the calumny has been bruited abroad that, as a sect, we are very narrow in our principles, and that our foundation lacks the "comprehension" that is demanded by the times. But do we not hold to all the fundamental principles of the gospel, in common with other evangelical sects? Are we not inflamed by the same love to Christ? Is there any thing in our love of individualism and liberty of conscience, in our hatred of ecclesiastical tyranny and tradition, or in our unflinching adherence to the "law and the testimony," to contract the heart or to hinder the full expres-

sion of liberal and generous souls? Is not the very reverse true? Are we not laboring to separate man from the mass, to beget within him self-confidence and self-reliance, thus increasing his strength and fitting him to act better his part in life? Is there any thing that looks like narrow views, and want of comprehension, in giving men the largest possible freedom? Can any system be more liberal or built on a broader basis, than that which recognizes as a fundamental principle the ability of each man to govern himself,—the system in which man, after his heart is changed, is left free from all party and ecclesiastical restraint, free to go and come as God wills, free to obey the dictates of his own conscience? If there is danger any where, it is in being too liberal,—danger of extravagance and of excessive latitude. This has ever been urged by the church of Rome against Protestantism at large. That church has ever contended that the only way to maintain the unity of the faith is to compel the people to receive her doctrines without questioning. Now we have advanced farther than any other denomination of Protestants in opposition to this peculiar feature of Romanism. We have gloried, if at all, in being on the other extreme. Where, then, is the bigotry and narrowness of views, or want of comprehension? Are not our views as liberal as the truth, and as comprehensive as the Bible? We have hinted that there may be danger from extreme liberality; but our strict adherence to the Bible, regardless of consequences, is our protection. Within this enclosure, we are securely walled. Who can ask for a larger liberty than the privilege of being men, Christian men, and of thinking and acting independently, as the Master teaches? What system can be more comprehensive than that which makes provision for the free and full action of men in the highest state of civilization—a system in which man is recognized as man?

Another question, intimately connected with this subject, must not be overlooked. It has been contended, that since infants are attached to their parents by a connection not unfitly represented by the union of the slender stem to the vine, they are to be regarded and treated as possessing the faith, views and doctrines of their parents; and hence the children of Christian parents should be baptized. But while infants are in this connection with

their parents, for all practical purposes, they are *quasi* unborn. Now, has God recognized, in any way, either directly or indirectly, unborn children as members of his visible kingdom? Are these the "lively stones," of which his spiritual house is built? Provision is made in the family government, an institution organized under God's direction, for all their spiritual, intellectual and social wants. There let them live, under the sweet and gentle influence of the mother; there let truth and true religion be instilled into their tender hearts, so that when they become separate and distinct individuals, they will choose Christ for their portion. Then, and not till then, let them be introduced into the church, in the appointed manner. It is strange that any man, who knows that the claims, threatenings, commands and promises of the Bible have meaning and force, only when addressed to individuals, should contend that infants are *quasi* not individuals, and yet insist that they are to be recognized and treated as Christians. The Bible gives no direction regarding the religious standing and church relation of infants. It is profoundly silent respecting them; and it would indicate far greater wisdom in men, had they done the same. Suppose the parent has much to do in forming the character of the child;—suppose we admit that when the child grows up, the parent lives in him in all his hopes, feelings, and faith; yet that child is a distinct being, a strict individual, so far as he possesses the least moral responsibility. Before this connection between the parent and the child takes place, the child can, with no more propriety, be treated as a Christian, either presumptively or otherwise, than if it were unborn.

This subject has a practical bearing. What incentive can I have for improvement, when my individuality is destroyed? In this case, I have not the feelings and impulses of a man; but, like the brute, only feel compelled to seek a supply for my immediate wants. We not only need to feel that we can do something, but to be conscious of the responsibility to do something, before we shall engage in any great and noble labor. Man needs also to be alone, to feel that he is alone, and to enter into his own heart and the world around him alone, before he can know himself and learn what the world is. It is not by living on the surface, by mingling with society, merely,

that we can learn what we are. True wisdom lies beneath the surface, in the deep caverns of the inner being. Until we feel that we are men, and that the claims of heaven and of the world are on us—until we are inspired with this belief, we shall remain as inactive as an infant. The same is true respecting our becoming Christians. Until we feel that God speaks to us, that we are alone responsible for our conduct, that we are to rise or fall for ourselves, we shall disregard the claims of heaven, and follow the bent of our own depraved hearts.

C. E. S.

ARTICLE V.

RELIGIOUS SENTIMENTALISM.

The Character of Flavia in Law's Serious Call, Chapter VII, and of Matilda, in Chapter XX.

Sentimentalism is the affectation of sensibility. It is characterized by a disposition to look at every thing in a light which will tend to awaken mild and tender emotion. The sentimentalist does not love strong excitement. There is too much earnestness for him in that. Indeed his nerves are, in his opinion, so delicate that exposure to such excitement might be dangerous. At any rate, it is something for which he has no taste. Placid and gentle emotions are the only emotions that he loves; and, if they are slightly tinged with melancholy, so as to wear an aspect of gentle pensiveness, they accord so much the better with his taste. He would invest every thing with life. Inanimate matter and simple fact are too rough and too cold for him. They must have the spirit of sentiment breathed into them. They must be able, or imagined to be able to sympathize with him in his feelings, and to share his musings, or they cannot interest a heart like his. And thus he goes through the world, not looking at it as it really is, but continually striving to throw around its

scenes an air of gentle loveliness and romantic pensiveness, which will stir the founts of feeling in the soul.

When this state of feeling is carried into religion, it may properly be termed religious sentimentalism. Unhappily, at the present day, this quality is by no means rare. The religious sentimentalist is, in many of our churches, a very fashionable character. Not a few appear to have discovered that there is a very genteel way of being religious, without having much to do with the old-fashioned exercises of repentance, faith, humility and resignation. They do not, indeed, disclaim all pretensions to these graces. But they keep them in the back-ground, as of little consequence in comparison with their favorite class of emotions. Persons of this class find much in the religion of Christ that is gentle and tender; and they experience no difficulty in having the same class of emotions awakened by it, which they feel in witnessing an interesting exhibition at the theatre, or in reading an affecting scene in a novel. They even love to read the Bible,—sometimes,—and certain parts of it. They are delighted with the picture of Christ weeping at the tomb of Lazarus; but they have no sympathy with Christ reproving the scribes and Pharisees. They read with emotion some of the descriptions given by John, the beloved disciple; but they have no taste for the fervid appeals of John the Baptist. They are in raptures with Paul preaching to the Athenians on Mars' Hill; but they take no interest in the powerful reasoning of Paul in the epistle to the Romans. In short, every thing in the Bible which wears the aspect of sentimentalism, they love; but the rest is dull and dry to them. Truth, in itself, has no charms for them. If some spirit of gentleness and loveliness, some "white-robed messenger from the skies," could proclaim it in "sweet tones of star-born melody," they would listen to it with pleasure. And among the sons of earth, they find here and there one whom their imaginations can invest with attributes deemed so angelic that they can regard his instructions with favor. But if truth be presented to them in its logical connections, they shrink from its coldness; and, if enforced by the authority of God, they are appalled at its severity. In the exercises of the sanctuary, if the preacher chooses some pathetic theme, and discourses upon it in such a way as to appeal strongly to

their sensibilities, they admire him; but if he gives a plain exhibition of gospel truth, they are inattentive and uninterested. No matter how unscriptural the former may be; he may preach baptismal regeneration, transubstantiation, or almost any thing else—still, if the discourse is full of the tender and the pathetic, this is enough to please the thorough-going sentimentalist.

Such a state of mind exposes its possessor to serious dangers. It makes feeling, rather than the Bible, a spiritual guide. It measures the beneficial influence of religious instruction, not by its tendency to enlighten the understanding, awaken the conscience, and sanctify the heart—but by its power to awaken and nourish mere feeling. Just so far, therefore, as this spirit prevails in the church, it diminishes the security against the introduction of false teachers, and prepares the way for the substitution of “another gospel,” instead of “the truth as it is in Jesus.” In a church thoroughly imbued with this spirit, all that would be necessary to effect a change so deplorable, is, a preacher capable of arraying error in a more sentimental garb than that in which the people had been accustomed to see the truth exhibited. Rome well understands this principle. She knows how much more pleasant it is to the unrenewed heart to indulge in sentimental emotion, than it is to feel conviction for sin. She knows, too, that there are many who would gladly have some form of religion, but who are unwilling to abstain from “fleshly lusts, which war against the soul.” She knows that religious sentimentalism is adapted to please this class of minds, and she has laid her plans accordingly. Her imposing ceremonies, her solemn processions, her rites appealing so strongly to the imagination, her churches, into many of which the light of heaven is not permitted to enter, till it is softened by being transmitted through colored glass—all attest her skill in adapting her arrangements to this feeling which is so strong in many minds. So varied are her devices for this purpose, that he must be a singular being who cannot find some among them, corresponding to his own state of mind. And her success has, in a great measure, corresponded to her skill and her efforts. Those who are acquainted with her history know something of what she has accomplished by these means;

but the full extent of the influence exerted by her ruinous delusions is known only to God.

The Saviour has said, referring to God the Father, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He thus exhibits obedience to the will of God, not only as an essential element in Christian character, but also as an indispensable requisite to clear views of religious truth. The Christian religion is thus shown to be eminently practical, and the relation between truth and duty is clearly brought to view. But in this aspect, religion presents no beauty to the eye of the sentimentalist. In his view, the beauty of religion consists not in its truth, or its holiness, but in its power to awaken emotion. Hence the state of feeling which he admires and cherishes does not lead him to search for truth, or to have clear views of duty. It does not lead him to pray, "That which I know not, teach thou me," and "O let me not wander from thy commandments." Its primary object is emotion. To this, truth and duty are only secondary. It is easy to see how such a state of feeling, should it become predominant in the Christian church, would open the flood-gates of error, both in doctrine and in practice.

Again, religious sentimentalism gives distorted views of the character of Christianity, regarded as a whole. There is much in the religion of Christ, on which the eye of taste will delight to linger. But still many of its truths are invested with a solemnity so awful, that a rightly balanced mind will instinctively shrink from contemplating them merely as objects of taste. It will feel that they occupy higher, holier ground. Few indeed would dare contemplate the day of judgment in this light, or look upon it as a proper subject for that peculiar kind of taste and emotion in which the sentimentalist delights. But the tendency of this feeling is to throw the great doctrines which constitute the life and soul of Christianity into the shade, and to give to those truths which may be made to minister to mere sentiment a far higher place than they deserve.

Religious sentimentalism greatly increases the danger of self-deception. There is scarcely a Christian grace, of which it cannot assume the semblance. Repentance, under its metamorphosing hand, becomes a tender sorrow for having injured and defaced so beautiful a thing as the

soul of man. Or, if there is some appearance of regard to the claims of God, the feeling exercised in respect to those claims is simply regret for having interfered with the regular operation of so beautiful a system as that of the divine government. Humility no longer says, "God, be merciful to me a sinner,"—but indulges, instead of this, in sentimental musings on the desolations which sin has made, and weeps over affecting pictures of decay and ruin, drawn by the pencil of imagination. Faith no longer rests in simple and undoubting reliance on the promises of God, and so—

" Bids earth roll, nor feels its idle whirl."

Instead of this, it is employed in drawing beautiful pictures of the divine character and government, and in contemplating, with a kind of romantic pleasure, these objects of its own creation. Or, perhaps, instead of being "the substance of things hoped for, the evidence of things not seen," it soars upward on the wings of fancy, to some imagined glorious palace in the skies, and amuses itself with dreams of the glory and the beauty which it pictures there. Love, under the influence of this spirit, no longer exclaims, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." This is too much a matter-of-fact representation for the sentimentalist. Love, with him, fixes its looks of gentle tenderness, not on the character of God as the Bible represents it, but on such particular exhibitions of that character as are adapted to awaken sentiment and emotion. And so it is with the other Christian graces. Sentimentalism has materials out of which it can form substitutes for them all. And there is reason to fear that many a soul, arrayed in no better raiment, is now saying, "I am rich, and increased with goods, and have need of nothing."

Religious sentimentalism tends to generate and to foster spiritual pride. As real piety increases in the heart, it tends to make its possessor see more and more of his own vileness and unworthiness in the sight of God. Thus it makes him humble. But that form of supposed piety which weeps over sin rather as a violation of taste, than as a transgression of the law of God, will exert no such influence on the heart of its possessor. It will rather tend

to puff him up by pride at the thought of his deep spiritual discernment, and lead him to regard himself as one on whom God looks with special favor. Nor is this all. Persons of this class will look with little complacency, perhaps even with contempt, upon those whose minds are not deeply imbued with sentimentalism. They will regard them as very far below themselves in spiritual attainments, if not as wholly destitute of the spirit and power of religion. The piety of all except their own class will appear to them exceedingly unlovely, if, indeed, they allow it the name of piety at all. And thus they will look upon sincere devotion to the service of God as possessing a coarse and unrefined character, and needing much purifying and elevation in order to make it compare with their own exalted attainments.

There is much in the state of public feeling at the present time, which tends to generate and to cherish religious sentimentalism. The firm and vigorous, though perhaps somewhat too stern and forbidding form which piety wore a century or two ago, has, in many parts of our country, given place to something very different; to a piety which can talk very sentimentally about the beauty of religious ordinances, and can wipe its tears very gracefully when listening to some pathetic discourse, and can admire the solemnity of light streaming through windows of colored glass, and be delighted with the soul-subduing strains of melody poured forth by the organ when touched by some master hand—but which knows very little about “enduring hardness as a good soldier of Jesus Christ;” and which thinks far less of walking in the steps of the Saviour, than of admiring the beauty of his life. There are also many in whom the sense of religious obligation is so strong, and the power of conscience so great, that they dare not give up the idea of trying to be religious at some time, but who still are not willing to “come out from the world and be separate,” to “take up the cross and follow Jesus.” Gladly indeed would they make some compromise. Gladly would they find some way in which they might be religious, without making sacrifices greater than they are willing to endure. To minds in this state, religious sentimentalism will commend itself as the very thing to meet their wishes. It will enable them to pacify conscience, and at the same time to keep on good terms with

the world ; it will even tend to make many of the devotees of fashion think still more highly of them, as possessing great refinement and purity of character. Can it be doubted that from this class of persons the claims of religious sentimentalism will meet a prompt and glad response ? Is there not fearful danger that by many of them this substitute for religion will be embraced instead of the reality, to their own eternal ruin ?

There seems to be something in the general tone of feeling among the so-called fashionable classes, which operates to produce a similar result. It is fashionable to be very gentle and very delicate in a certain sense. To possess vigorous health is deemed ungentle, and a firm, strong constitution is decidedly vulgar. A certain delicate languor is supposed to give an indescribable grace to the person ; and to have delicate nerves or some similar ailment is a recommendation to the circles of fashionable life. How often a languishing sigh or a look of resigned despair follows some momentary vexation, exciting the contempt of sensible persons, and passing for just what it is worth ; a merry laugh, under such circumstances, or a gay remark would be infinitely wiser, better and nobler than such signs of hopeless distress and utter discouragement. When we consider with what despotic power fashion sways the opinions and feelings of multitudes, it will not appear strange that such views should give strength and currency to a state of feeling so well corresponding with them in religion.

Again, among our religious sects, there are some whose faith, and worship, and modes of speech abound in sentimentalism. Popery has always relied much on impressions made upon the senses ; and a great portion of her forms of worship are, as has already been remarked, directly adapted to cherish that sentimentalism which is often mistaken for devotion. When we read the discourses of some of her most admired preachers, we can hardly fail to observe that this feature stands out in prominent relief. Their humble imitators, the Puseyites, have carried it to such an extent as to appear little short of ludicrous. And other denominations might be mentioned, in whose worship there are not wanting influences tending to produce the same effect. The growth of Popery, and the recent development and active movements of Pusey-

ism in this country, may then be fairly cited as causes tending to increase religious sentimentalism.

Far be it from us to condemn every approach to feeling on every occasion. The pen of Wilson has shown its use in adorning literary productions, and that without it they could not "hold the mirror up to nature." Still farther be it from us to object to refinement of taste and gentleness of manners. These are altogether distinct from that affected sensibility and contemptible fastidiousness which some cherish, under the idea that it renders them very engaging. But let nothing of this sort be mistaken for religion. And while we seek not to subdue, but to guide aright, the gentler feelings of our nature, let us beware of supposing that any of these feelings, whether under the direction of good taste or not, can ever sanctify the heart. Let the lover of nature go forth, if he will, into the forest, and listen to its varied melodies, and feel his spirit elevated and refined by the influences which nature is pouring around him. Let him find sentiment and poetry in the majestic oak or the graceful vine; let him see beauty and loveliness in the flowers that bloom before his eye, and the rivulet that meanders at his feet. It is well. It should be so. God has made us susceptible of this class of emotions, and has adorned the earth with objects adapted to call them into exercise. But let not any one imagine that there is necessarily any religion in all this. If this is all that he feels, his emotions, however deep they may be, belong not to religion, but to taste; and there is no more holiness in them than there is in the thoughts of the man who walks through the forest merely to calculate how many cords of wood it will yield. If the man who reckons his wealth by millions, can think of no more desirable use for his money than to spend it in erecting an elegant church, and furnishing it with every kind of costly decoration, let him do so; we will not complain, though we may perhaps be allowed to wish that he had chosen to employ a portion of it in feeding the hungry, clothing the naked, and shedding over darkened nations the light of eternal truth. But if, as he enters the splendid edifice, and surveys its beautiful architecture, and feels a glow of delight as he gazes on its varied forms of beauty or of grandeur, and finds a yet deeper emotion awakened as the soft and mellow tones of the organ pour their melody

upon his ear,—he deems that all this is religious feeling—we must warn him of his danger. We must assure him that feeling and holiness are different things; and that every emotion which such influences can awaken may exist in a heart utterly alienated from God, and exposed to all the fearful consequences of his holy displeasure. Let the journalist, who records the completion of such an edifice, give all due credit to the taste and skill of the architect who planned it, and to the generosity of those who furnished the means of erecting it. But let him not misguide the minds, and perhaps ruin the souls of his readers, by representing such a building as a means of exciting devotional feeling in the otherwise undevotional. Alas, the depravity of man is not subdued by such influences. The renovation of the heart is effected by far other agencies than this. Who, that knows any thing of the nature of true religion, can doubt that more sincere devotion has been felt, and more acceptable worship rendered in many a lonely and unadorned sanctuary in the forest, than the dome of St. Peter's could ever inspire, or has ever witnessed?

It is true beyond a doubt, that architectural taste has, in many instances, been far too much neglected in the construction of houses of public worship. In many of these houses the eye of taste is pained by the rudeness every where apparent. It is right—nay, it is our duty to make our houses of public worship pleasant and comfortable to those who resort to them. It is probable that by so doing, a more general attendance is secured, and greater good accomplished. We have no right to say, as some have done, "If people do not love the worship of God well enough to attend upon it in an uncomfortable building, let them stay away." It is our duty to induce as many as we can, by proper means, to attend on the preaching of the gospel; for it may prove "the power of God and the wisdom of God" to their salvation. Simplicity and neatness should ever characterize the edifices appropriated to the worship of God. It may be elegant simplicity and tasteful neatness; and when the resources of the occupants allow, it is well that it should be so. But the more showy class of decorations, and even those imposing forms which are so attractive to the eye of the sentimentalist, are, if not out of place, at least unnecessary. Nor

are they wholly unexposed to a more serious charge. If they tend, in any degree, to lead the mind to mistake sentimental feeling for true devotion, then is their influence positively injurious. While, therefore, we call in architectural skill, and taste, and genius to render our houses of public worship neat, commodious and attractive, it becomes us to guard against introducing into them any thing which will tend to divert attention from the truth, or lead to erroneous impressions in respect to the nature of religion. And while we carefully guard against such rudeness and repulsiveness in our sacred edifices as may create the impression that religion is at war with taste, let us guard no less carefully against encouraging the idea that any thing merely external can sanctify the heart, or awaken genuine devotional feeling.

Numerous have been the plans devised by our apostate race to secure the favor of God, in the absence of that humility and that self-renunciation which the gospel requires. The Pharisee, the monk, the legalist, the antinomian, and the sentimentalist, have all aimed at this one object. But flattering as their systems are to the natural pride of man, attractive as they may seem to him who has never seen "the plague of his own heart," the awakened conscience will still deeply feel the insufficiency of them all. And the humble believer, finding in the atonement of Christ a perfect adaptation to his condition and his wants, will turn away from all these schemes of man's invention to "the wondrous cross," and rest his hopes of eternal life there and there alone.

R. A. C.

ARTICLE VI.

HISTORY OF THE TEXT OF THE NEW TESTAMENT.

§ 1. PRINTED EDITIONS OF THE NEW TESTAMENT.

IN giving an account of the printed editions of the New Testament, it will be most interesting to learn the manner in which the common text was formed. By the common text, we mean that which appears in common editions, and which was the basis of our present English translation, and which is called, for distinction's sake, *Textus Receptus*.

The first printed edition of any part of the Greek Testament, is one by Aldus Manutius, who printed the first six chapters of the Gospel by John, at Venice, in 1504; and, in 1514, the whole of this gospel was printed at Tübingen, in Suabia. These had no influence on subsequent editions.

The first printed edition of the whole Greek Testament, is that which is contained in the Complutensian Polyglott, so called from Complutum, or Alcala, in Spain, where it was printed. The volume containing the Greek Testament, which is accompanied with the Latin Vulgate in a parallel column, is dated 10th January, 1514. For the Complutensian Polyglott, Cardinal Ximenes made great exertions in procuring Hebrew and Greek manuscripts. The editors describe their manuscripts, the Greek manuscripts of the New Testament among the rest, as being very ancient. This statement must be received with much limitation;—and in so receiving it, we do not impeach the motives of the editors; for the criticism of manuscripts was then in its infancy. There are now no means of determining the quality of the manuscripts from which their New Testament text was taken, except the text itself; and this is considered, by good judges, as not warranting the claim to high antiquity. For wherever Greek manuscripts of the thirteenth, fourteenth, or fifteenth

century differ from the most ancient Greek manuscripts, and from the quotations of the early Greek fathers, the Complutensian almost invariably agrees with the modern, in opposition to the ancient manuscripts.

The editors speak also of having received manuscripts from the Vatican Library, sent by Pope Leo the Tenth. But we are at a loss how to reconcile this declaration with the facts, that the New Testament was commenced in 1502, and Leo X was not Pope before 1513. It is also said, that a comparison of the Complutensian New Testament with the *Codex Vaticanus* shows, there is not in the Complutensian edition a reading peculiar to the manuscript called *Vaticanus*.

The importance of ascertaining the quality of the manuscripts from which the Complutensian edition was made, induced Professor Moldenhawer to visit Alcala in 1784, in order to examine the manuscripts. After many fruitless attempts, he discovered that an illiterate librarian, who wanted room for some new books, had, about thirty-five years before, sold the manuscripts to a dealer in fireworks as materials for making rockets. In relating this circumstance, Michaelis indignantly exclaims, "O that I had it in my power to immortalize both librarian and rocket-maker! The author of this inexcusable act was the greatest barbarian of the present age, and happy only in being unknown." As an offset to this burst of generous indignation, Bishop Marsh observes, "This very circumstance may console us for their loss; for as rockets are not made of vellum, it is a certain proof that the manuscripts were written on paper, and therefore were of no great antiquity."

The Complutensian edition, we have said, was the first *printed* edition of the whole New Testament; it was not, however, the first *published* edition. For it was not before the 22d March, A. D. 1520, that Leo X gave permission for its being published; and copies were not distributed to the world at large before the year 1522.

It is to Erasmus, that the world was indebted for the first published edition of the whole Greek Testament. This was printed at Basel, or Bâle, in Switzerland, A. D. 1516. In preparing this edition, he used four manuscripts; besides a manuscript of Theophylact, a Greek father who lived at the end of the eleventh century, containing

his commentary on the Gospels, the Acts and the Epistles, accompanied with the Greek text. Three of these manuscripts are still preserved. One of his manuscripts contained the Gospels, another the Acts and the Epistles, and the third only the Revelation; and another the whole New Testament, except the Revelation. He made many corrections, founded partly on the last mentioned manuscript, partly on his manuscript of Theophylact, partly on the authority of the Vulgate, and partly on his own conjecture.

The manuscripts of Erasmus are thought to be modern. In the Book of Revelation, he had no Greek document, but the manuscript from which he printed. Where that was thought inaccurate, he corrected from conjecture; and where it was defective, as at the end, where the last six verses were wanting, he supplied the deficiency by Greek of his own making, from the Latin Vulgate. He had also occasional recourse to the writings of Origen, Chrysostom and Cyril.

Erasmus was well qualified for his work by natural abilities, profound learning, a readiness in detecting errors, and indeed by every qualification requisite to produce critical sagacity. But in consequence of his engagement with the printer, he was obliged to prepare for the press a fresh sheet every day; and thus was compelled to make greater haste in the publication of his Greek Testament, than the novelty and importance of the subject should have permitted. His edition was prepared in nine months; in which time, he had also to correct a Latin version which he published in parallel columns, besides annotations. He was also at the same time engaged in publishing the works of Jerome. The reason of so much haste was, the desire of the bookseller to publish an edition before the Complutensian should be delivered to the public.

Three years after the publication of the first edition, Erasmus published a second. In this, as he had opportunity of consulting other Greek manuscripts, and of receiving extracts from his friends, he made alterations amounting, according to Dr. Mill, to at least four hundred. In 1522, he published a third edition. In the fourth edition, published in 1527, he made use of the

Complutensian edition; and by its aid corrected his text of the Revelation in ninety places. In all the other books, he corrected only twenty-six places.

In 1535, his fifth and last edition was published; but it differed from the fourth in only four places.

Between the first edition of Erasmus and his last, nine or ten were published by other persons; but all of them, excepting one, were taken, with a few alterations, from some one of the editions of Erasmus. The one which is excepted was that of Colinæus, printed at Paris in 1534. This was taken partly from the Complutensian and partly from the Erasmian edition, and partly from Greek manuscripts collated for the purpose. These manuscripts furnished, according to Dr. Mill, seven hundred and fifty readings which were found neither in the Complutensian edition nor in those of Erasmus. This edition of Colinæus was never reprinted; and it has had no influence on modern editions.

Among the early editors of the New Testament, Robert Stephens holds a distinguished place. He was son-in-law to Colinæus, and was a learned bookseller and printer at Paris. His editions were distinguished for the neatness and splendor of their typographical execution, and were attended with great celebrity. He made great pretensions to critical research. His son Henry assisted him by collating sixteen codices, one of which was the Complutensian Bible. It is believed, however, that there was a want of accuracy and fidelity in the use of his manuscripts. The first edition of Robert Stephens, which was printed A. D. 1546, at Paris, is little more than a compilation from the Complutensian and the fifth edition of Erasmus. In 1549, was published his second edition, which was not materially different from the first.

In 1550, he published his principal edition, in folio. It was for this edition, the fifteen manuscripts and the Complutensian Bible were collated. It was once supposed to have been formed entirely from Greek manuscripts. It appears, however, that, excepting in the Book of Revelation, it is scarcely any thing more than a reprint of Erasmus's fifth edition. And even in the Apocalypse, where he departs from Erasmus, he departs only for the sake of Complutensian readings.

The outward beauties of this edition gave it popularity. There was also a religious motive which operated in its favor. The editor became a convert to the Protestant cause, and fled from Paris to Geneva, in the neighborhood of Calvin and Beza. In England, in Holland, and in Switzerland, the edition was on this account highly esteemed.

The text, as published by R. Stephens, is essentially the same as that which is now in common use.

Next to R. Stephens, the edition of Beza is to be noticed. He too was a native of France, whence he fled to Switzerland on account of his religion. His critical materials were mostly the same as those of Robert Stephens. Besides, he had the advantage of the valuable manuscript of the Gospels and the Acts, which he afterwards presented to Cambridge University, England; and which is known by the name Codex Bezae, or Codex Cantabrigiensis. He had also a very ancient manuscript of Paul's Epistles, which he procured from Clermont in France, known by the name Codex Claromontanus. In addition, he had the advantage of the Syriac version, which had lately been published by Tremellius with a close Latin translation. It is also supposed by Bishop Marsh, from the remarks of Beza, that Beza made use of a work which had been employed by Henry Stephens in his collation of manuscripts, in which work he had noted various readings. Instead, however, of applying his helps to the emendation of the text, he used them principally for polemical purposes in his notes. He amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority. His text first appeared in 1565. In 1576, his second edition was published; and in 1582, his third edition, which was the most complete, and which he enriched with many various readings from the Codex Cantabrigiensis and the Codex Claromontanus. To the Greek text he added not only the Vulgate, but his own Latin translation and many notes. It was reprinted in 1589, and it is the edition from which the text of our common editions of the Greek Testament has been chiefly taken.

In 1624, was published the Elzevir edition, in which was established the text now in common use. It is not

known who conducted this edition; Elzevir was only the printer. The critical exertions of the editor were very much confined. The text was copied from Beza's, except in about fifty places; and in these, the readings were taken partly from the various readings in Stephens's margin, partly from other editions, but certainly not from Greek manuscripts.

Thus it appears that the *Textus Receptus* was copied, with a few exceptions, from the text of Beza. Beza closely followed Stephens; and Stephens, in his principal edition, copied solely from the fifth edition of Erasmus, except in the Apocalypse, where he followed sometimes Erasmus, sometimes the Complutensian edition. The *Textus Receptus*, then, resolves itself into the Complutensian and the Erasmian editions. But neither Erasmus nor the Complutensian editors printed from ancient Greek manuscripts; and the remainder of their critical apparatus included little more than the latest of the Greek fathers, and the Latin Vulgate.

§ 2. CRITICAL EDITIONS OF THE GREEK TESTAMENT.

In 1658, the edition of Curcellæus was published at Amsterdam. He printed the *Textus Receptus*; but connected with it a selection of various readings, very copious for the time and circumstances of the publication. The selection of various readings was derived partly from former collections, partly from printed editions, and partly from manuscripts collated for the purpose. Curcellæus has been suspected of attachment to the doctrines of Socinus, and has been accused of needlessly multiplying various readings, and of making them, from conjecture, so as to favor the Socinian scheme.

The edition of the Greek Testament, in the London Polyglott, is next in order. The preparation of this Polyglott is to be ascribed to Bishop Walton, who was assisted by several other distinguished scholars. It consists of six folio volumes, and the New Testament is accompanied with very valuable ancient versions, viz.: the Latin Vulgate, the Syriac, the Arabic and the Ethiopic, with the Persian in the Gospels. These oriental versions are accompanied with literal Latin translations. For this

edition, Archbishop Usher collated sixteen Greek manuscripts; extracts from which were published in the Polyglott, together with the various readings contained in Robert Stephens's folio edition of 1550. This attempt of Bishop Walton met with much opposition; in particular, Dr. John Owen distinguished himself by making an attack upon it. It is sufficiently natural to have been expected, that very good and very learned men, who had not devoted themselves to sacred criticism, should indulge groundless fears as to the consequences of collecting and exhibiting the various readings of Scripture.

The edition by Bishop Fell, of Oxford, appeared in 1675. Besides the London Polyglott, and the edition by Curcellæus, he used twelve Bodleian, four Dublin and two Paris manuscripts. He also added the extracts from twenty-two Greek manuscripts, which had been collated at Rome by order of Pope Urban VIII; and various readings from manuscripts of the Coptic and Gothic versions of the New Testament.

The design of Bishop Fell, in preparing his edition, was to quiet the alarms which had been excited by the great number of various readings printed in the sixth volume of the London Polyglott. Among many persons who were ignorant of sacred criticism, a suspicion had arisen that the New Testament was enveloped in obscurity, and that it must be a very imperfect standard of religious faith and duty. To convince such persons how little the sense of the New Testament was affected by the various readings, he printed them under the text, so that the reader might compare them.

This edition, though in itself at the present day it is of scarcely any importance, yet deserves to be remembered, as having given birth to Mill's celebrated edition. The generous spirit of its author induced him to communicate to Mill what he had collected himself, and to encourage the publishing of an edition which has brought his own into oblivion, and which is still highly valued among Biblical critics. The noble-minded bishop promised to defray the expense of printing. He was prevented by death, however, from accomplishing his purpose; for Mill was advanced in his publication no further than the twenty-fourth chapter of Matthew, when the world was deprived of this excellent man.

With this edition of John Mill, commences, says Michaelis, the age of manhood in sacred criticism.

Bishop Fell was so sensible that much remained to be accomplished in order to obtain a genuine text, that he determined to promote a new edition. And as he conceived that such a work would require many years, he wished to engage a scholar whose age might render it probable that he would live to complete it. He selected Dr. John Mill, then fellow of Queen's College in Oxford, afterwards principal of Edmund Hall. The preparation of the materials and the printing of the work employed not less than thirty years. It was published at Oxford in 1707; only fourteen days before Dr. Mill died. No alterations were made in the text. The collection of various readings in this edition was much larger than in any preceding, amounting in all to thirty thousand. Besides, what was totally wanting in other editions, there was a copious collection of quotations from the New Testament, in the writings of the Greek fathers. The extracts which Bishop Fell had made from the Coptic and the Gothic versions were revised and augmented; and the various readings of the Vulgate and of the oriental versions were selected from the London Polyglott. The variations in the early printed editions were also noted.

We ought not to be surprised, if, for a work of such magnitude, any one man should not be thoroughly qualified. The oriental versions Mill did not understand sufficiently to collate them; and, therefore, he was under the necessity of depending upon the Latin translations of them in the London Polyglott. His extracts from the oriental versions, consequently, are said to be very erroneous. Perhaps, too, while other editors omitted things of importance, Mill was too accurate in regard to trifles, so that he admitted among his various readings some readings that were plainly errata in manuscripts which he collated. Still, in a work which was intended to be a capital work, like Mill's Greek Testament, it is better to have too much than too little.

His edition was accompanied with copious Prolegomena of 168 folio pages, containing a description of his manuscripts and his opinion of their value. The Prole-

gomena are still valuable, notwithstanding the improved state of Biblical criticism.

His vast collection of various readings drew upon him the attacks of many writers, both in England and in Germany. In the view of many persons, the text in daily use had come to be considered as perfect, so that great alarm was excited for the safety of the New Testament; and not only the clergy in general, but even professors in the Universities who had no knowledge of Biblical criticism, considered the work of Mill as of evil tendency, and as inimical to the Christian religion. Dr. Whitby wrote an elaborate work against Mill's edition, in which he asserted that in all places which are of any importance the reading of the common text may be defended. His work shows a want of acquaintance with the subject of manuscripts and of sacred criticism. Bengel, however, who was universally celebrated as a man of uncommon piety, gave the work of Mill his sanction, and greatly helped forward an acknowledgment of its merit.

The edition of Dr. Edward Wells, published at Oxford in separate portions, and at different times between the years 1709 and 1719, deserves to be next mentioned, as being the first which presented an amended text; preceding editors having only collected materials. This edition was accompanied with the common English version, corrected according to the Greek reading preferred by the editor.

In 1734, John Albert Bengel, professor at Tübingen, Suabia, published an edition of the Greek Testament. He became a critic, in consequence of conscientious scruples. While a student at the University, he determined to form his principles of theology from the New Testament, and not from the Academical lectures. But finding so great a number of various readings, he fell into despondency. The influence which this uneasiness had upon his mode of study was very beneficial in its results. Seeking for the genuine reading in a conscientious manner, he was of course industrious in searching out materials of information, and careful in examining evidences. His state of mind was well adapted to his object of pursuit. He considered it an offence against the Deity, if through his own fault he introduced a false reading into the text. Bengel's judgment was cool and sound. One

of the principles on which he proceeded had been adopted by Mill, and is now universally acknowledged; namely, that harsh and difficult readings are to be preferred before those which are smooth and flowing. He is said, however, to have maintained a sentiment, which certainly, to say the least, would be of very doubtful application; namely, that in certain cases, a kind of inward and spiritual grace might enable a person to distinguish the genuine reading of the sacred text from that which proceeded merely from human hands.

This editor did not simply reprint the text of a former edition, but he really improved the text as far as he was able. His diffidence and caution prevented him from inserting in the text any reading that had not already appeared in some printed edition, even though he believed it to be the genuine reading; thus avoiding the reproach of having published a new Bible. In the Apocalypse, however, he departed from this rule; because this book had been printed from so few manuscripts, and in one passage had been printed by Erasmus from no manuscript whatever. In the other books of the New Testament, he placed under the text the readings which he thought the most worthy of notice, and classed them according to their value by means of Greek numerals. His critical apparatus was chiefly taken from Mill's Greek Testament, to which he added extracts from above twenty Greek manuscripts, and from several of the ancient Latin versions; also, for the first time, some extracts from the Armenian version.

Bengel had much influence in removing those susicions which had been entertained of sacred criticism, and in rendering the study of it more general, especially in Germany.

We next mention the edition of John James Wetstein. This distinguished critic is said to have performed more than all his predecessors put together, and to have laid the foundation on which later editors together have built. In his twentieth year, while a student at Basle, he published a treatise, *De variis Lectionibus Novi Testamenti*. After having finished his studies, he visited the principal libraries of France and England, in search of Greek manuscripts. The fruits of his researches, containing observations on Greek manuscripts and on quotations of the

Greek fathers and on ancient versions, he published A. D. 1730, in his *Prolegomena*. His edition was not published until A. D. 1751 and 1752; it was published at Amsterdam, in two volumes folio. It is divided into four parts, which are arranged in correspondence with the usual contents of Greek manuscripts, viz., the first, containing the Gospels; the second, the Epistles of Paul; the third, the Acts of the Apostles, with the Catholic Epistles; the fourth, the Apocalypse. Each of these four parts is accompanied with *Prolegomena*, describing the Greek manuscripts which are quoted in each part.

Wetstein was the first who gave extracts from the Philoxenian Syriac version. To collate this, he took a journey to England. As he could have the use of the manuscript only fourteen days, it is not surprising that his extracts are incomplete, or sometimes erroneous. Many Greek manuscripts which had been imperfectly collated, he collated anew, or procured fresh extracts from his literary friends. Besides, he procured extracts from a great number which, before his time, had never been collated. Though he made no critical conjectures of his own, nor inserted in the text those which had been made by others, yet he did not neglect to quote the critical conjectures of others, and to place them in an appropriate part of the work.

His critical rules are represented as just; and as remarkably agreeing with those of his eminent predecessors, Mill and Bengel. His collection of various readings far surpasses theirs; he also corrected their mistakes, though in respect to various readings from manuscripts which he had no opportunity of examining himself, he frequently copied literally from Mill.

In collating his manuscripts, there is reason to think he was somewhat deficient as to accuracy; and as he was not friendly to the Latin version, his quotations from the Vulgate are incomplete.

Wetstein was suspected of entertaining Socinian principles. But as a critic, he is allowed to have been honest. For in the principal passages of the New Testament, relative to the divinity of Christ, in which no various reading had been quoted by former critics, Wetstein has likewise produced none, though many opponents of that doctrine have endeavored to help their cause by critical

conjecture. At one time, it was his intention to establish a text formed on the authority of the most ancient and most valuable manuscripts; but considering that he might subject himself to the charge of endeavoring mainly to propagate his own religious opinions, he was persuaded to make no alterations whatever. His text therefore was that of the common edition, under the title *Novum Testamentum Græcum editionis receptæ*. The alterations which he intended to make, he pointed out partly in the text itself by a mark denoting a proposed omission, and partly in the space between the text and the various readings, where he noted those readings which he preferred to the common text. The number of these proposed alterations is very moderate, and they are always supported by good authority. A reading which rests upon conjecture he has never preferred to that of the common text, without the evidence of a manuscript.

In 1776 and in 1784, Dr. Harwood published his edition at London. This edition is of little value. The editor entirely neglected a large part of the critical apparatus which had been collected; and being strongly attached to the Socinian scheme, he admitted or rejected a variety of readings according as they favored or opposed this scheme.

The edition by Matthæi was published at Riga, in twelve octavo volumes, between the years 1782 and 1788. He was a professor, first at Moscow, and afterwards at Wittenberg. While at Moscow, he became acquainted with numerous manuscripts, and conceived the plan of a new edition. His manuscripts, from which he drew his edition, were all brought from Constantinople, and belonged to one class, or family. He did not avail himself of Wetstein's, or even of Mill's edition; his only collection of various readings was that of Bishop Fell. As he thus applied only a part of the materials which had been collected, his edition is of inferior value. It has its use, however, in furnishing additional materials.

Another edition, by Professor Alter, published in 1786 and 1787, is also of use merely as furnishing additional materials.

Among critical editors of the New Testament, the names of Professors Birch and Adler, Moldenhawer and Tychsen, hold a distinguished place. Under the patron-

age of the king of Denmark, they travelled into Germany, Italy, France and Spain, in search of further materials for the criticism of the Greek Testament. They examined the libraries in Venice, Florence, Bologna, and Rome, with the library of the Escorial in Spain. As many as a hundred and twenty manuscripts were collated by them. In 1788, they published the first volume of their edition, containing the four Gospels, with the *Textus Receptus*, accompanied with various readings. The completion of this very valuable edition was prevented by a fire at Copenhagen, which destroyed the royal printing office.

The edition of Griesbach next invites our attention. This eminent critic was Professor of Divinity at Jena, in Saxony. He first exhibited his critical ability in a treatise, published A. D. 1771, at Halle, *on the Manuscripts of the four Gospels used by Origen*.

In 1774, he published a Synopsis or Harmony of the first three Gospels, with an amended text and a selection of various readings, to which he added, with amended text and various readings, the Gospel by John and the Acts of the Apostles. In 1775, he published in the same manner the Epistles and the Revelation. In 1777, he published the first three Gospels in their usual order.

The design of Griesbach was to prepare an edition suitable for students, which might suit the convenience of every one. He therefore selected only the most important readings, and cited only the chief authorities. The readings and the authorities were selected from Wetstein's edition; but the readings were subjected to a very accurate revision, and were increased by subsequent collations, supplied mostly by Griesbach himself.

Twenty years elapsed before he published the first volume of his second edition, and thirty, before he published the second volume. On this second edition, he bestowed great care.

For nearly three centuries, materials had been gradually collected for an amended text. Dr. Griesbach was now regarded by the learned in general, and especially by those of his own country, as the person best qualified to undertake a new revision. This subject had formed the business of his life; he had visited France and England for the purpose of collating manuscripts. As so many materials had been already acquired, his object

was, not to increase, but to revise them. He reëxamined manuscripts; he endeavored to classify them; he extracted from uncollated manuscripts whatever he deemed worthy of attention. As the quotations from the Greek Testament in the writings of the Greek fathers are important, he undertook a complete collation of Origen's works. He also examined Clement of Alexandria. He collated also the most ancient Latin versions. By the assistance of some literary friends, he procured readings from the Sahidic version, or that in the dialect of Upper Egypt, the Armenian and the Sclavonian versions. He used also two very ancient Greek manuscripts preserved at Wolfenbüttel.

The first volume was published in 1796, and the second in 1806, under Griesbach's immediate inspection. An edition of this work with select various readings was published at Leipsic; from which was printed the American edition at Cambridge.

The principles on which Griesbach proceeded were materially different from those adopted by preceding critics. It had been customary to number, rather than to weigh authorities; the distinction had not been sufficiently regarded between the antiquity of a manuscript as to its materials, and the antiquity of its text. He also divided manuscripts, fathers and versions into three classes; so that the number of individual manuscripts is not so much regarded respecting a reading, as the number of recensions, or editions, or classes, by which it is supported.

The edition of Griesbach was highly extolled, and the text as established by him is still viewed by some as a standard text. The propriety of the principles which regulated his classification of manuscripts has, however, been called in question, and thus the value of his edition is seriously affected. He is thought too by some not to have been sufficiently scrupulous in regard to making alterations upon the received text.

Of the labors which have been bestowed on the text of the New Testament since the time of Griesbach, the subjoined outline, which we translate in part from Dr. Guericke's Introduction to the New Testament, presents a summary view.

With Griesbach, the criticism of the New Testament

seemed to have reached its culminating point. Since him, of the complete editions of the New Testament, with an ample critical apparatus, the only one which has appeared, is that of Scholz in Bonn, 1830-36, in two vols.; an edition which increased the means of external criticism hitherto existing about one third, and has given also a new and complete recension of the text, in conformity with the critical principles, in part certainly unproved, on which it is based. In 1830, W. F. Rinck published at Basel a collection of various readings from seven new codices on the Acts and the Epistles. In 1797, Dr. Knapp of Halle, first published his edition of the New Testament, which was not a recension, indeed, but a laborious and independent revision of Griesbach's text, and for hand-use remains still one of the best copies of the New Testament which the student can procure. It passed through repeated editions under his care, and has been reprinted since his death, with slight modifications, by several editors, and recently, in a stereotyped form, by Theile of Leipsic. It is a great excellence of Knapp's edition, for practical use, that the text is divided into paragraphs, which, even in the Epistles of Paul, accord remarkably well with the logical divisions of the subject. J. A. H. Tittmann also published, in 1825, a new edition of Griesbach's text, which differs from Knapp's mainly in its nearer approximation to the *Textus Receptus*. In 1840, A. Hahn revised this revision of Tittmann; and it is the work in this state which Dr. Robinson has caused to be reprinted in this country.

In 1831, Lachmann of Berlin issued his well known edition of the New Testament, which excited much attention at the time, chiefly on account of the peculiar plan followed in it. It has certainly its value as a historical witness, but cannot be relied on as an eminent authority for settling the text. He proceeds too exclusively on the assumption that the oldest manuscripts in existence present the purest text; and hence out of these, with a comparison of the citations in some of the fathers, he has produced a text which he supposes to represent the one most current in the third and fourth centuries. Tischendorf has also distinguished himself by his publication of readings from the oldest manuscripts, and still more by his printed fac-simile of the celebrated Codex C or Ephraem's

Rescript in the Royal Library at Paris. It may be objected to Lachmann's principle, and that of the critics of his school, that it is not true that the oldest manuscript exhibits always the oldest and surest text; since the age of a manuscript is but one of the considerations which we are to apply to the inquiry, and may be entirely outweighed by the superior care and accuracy with which it is evident that a younger manuscript was written in the first instance, and with which it has been preserved.

§ 3. VARIOUS READINGS OF THE INSPIRED TEXT.

In the preceding account of the critical editions of the Greek Testament, repeated mention has been made of various readings. The publication of these, it has also been stated, excited alarm among many good men, lest the New Testament should come to be considered so imperfect as not to be worthy of confidence. It is also known that the infidel writer, Anthony Collins, did endeavor to employ the existence of various readings to the disadvantage of divine revelation. As the subject may be conceived to be of an alarming aspect, some considerations will now be presented which may tend to relieve the anxiety of a pious mind. The following remarks will have reference to the Old, as well as to the New Testament.

That there are various readings of the same passages in different Hebrew and Greek manuscripts, is beyond a question. The knowledge of their existence in Greek manuscripts prepared the way for an extensive collation of Hebrew manuscripts. For the performance of this work, the world is under great obligations to Dr. Kennicott, Professor Bruns, and De Rossi. Their investigations brought to light an immense number of various readings in the manuscripts of the Hebrew Bible.

The existence of various readings is easily accounted for. Previously to the invention of printing, copies of books were multiplied by transcribing with the pen. Those who have ever undertaken to copy an extended composition, and have afterwards accurately revised it, will not be surprised that the Biblical writings, copied so frequently, by persons of so various characters, and in so various circumstances, should exhibit marks of human

imperfection, both as to single words and as to parts of sentences. We need not charge transcribers with wilfully corrupting the word of God, or with peculiar negligence. Those who reflect on the subject will perceive that nothing short of a miracle could produce entire uniformity in the copies.

Various readings might be the result of accident. Different letters resemble one another in shape, and thus might be confounded by the eye; others resemble each other in sound, and thus, when the copy was prepared from dictation, the ear might lead the writer into mistake. Different words often have the same final syllable, and different sentences often have the same final word; a transcriber, comparing his copy with his original, might see the final syllable which he had just written perhaps belonging to a word at some distance from the one he had just written, and commencing anew from that point might omit several words; or having really written the latter mentioned word, and his eye meeting the last syllable of the former word, he might re-write several words. In the same way, too, when the same words recurred, he might by accident either omit or insert a part of a sentence.

A transcriber might also incorrectly decipher the abbreviations and the numerical marks; and as words were written without intervals, they might be improperly divided. In Hebrew manuscripts, when a word did not extend to the end of a line, and there was not room to write the next word, the space was filled by unmeaning letters; these letters might afterwards be mistaken for a word or a part of a word. Again, with special reference to Hebrew manuscripts, an unwritten word might be substituted for a written word; as אֱלֹהִים or אֲרִנִי for יְהוָה.

Some various readings arose from design. By design, it is not meant that such alterations were introduced as intentional corruptions. The early Christian fathers, in their controversies with the Jews, when the Jews reproached them with producing passages from the Septuagint which differed from the Hebrew, did indeed accuse the Jews of wilfully corrupting the text. This charge, however, they made, probably because they were not able to compare the Greek and Hebrew. Jerome did not think thus of the Jews. On the contrary, he called the Hebrew

Scriptures, in contradistinction from the Septuagint, *Veritas Hebraica*; and when he undertook a translation, he translated from the Hebrew. Origen was of the same opinion with Jerome. It is also well known, that the Jews always cherished a profound veneration for the Hebrew Scriptures.

Designed alterations resulted from erroneous judgment, from a false opinion in transcribers that they were supplying defects or correcting mistakes. Transcribers might intend to improve a word or phrase, not perhaps regarding the peculiarity of idiom in the sacred writers. They might also purpose to complete an account in one book by supplying from another. They might even alter the quotations in the New Testament from the Old, in accordance with their own copy of the Septuagint. There was also a custom of writing notes in the margin of manuscripts; some of which notes might have been, in subsequent copies, transferred into the text. These notes consisted of geographical, historical, or chronological, or even of doctrinal observations. Difference of orthography likewise in respect to Vav and Yodh, in pointed Hebrew manuscripts, would occasion various readings.

It would thus seem that diversity of readings in respect to words and phrases ought to be expected as the natural result of frequent transcription. This manner of accounting for various readings must certainly go far towards allaying the fears which the first mention of the subject often excites. But we proceed to the more distinct consideration of the question, whether the great abundance of various readings which the critical investigation of manuscripts has brought to light, is a just cause of alarm?

Here then let it be noted, that what have been called various readings, have been needlessly multiplied. The distinction between mere errata and real various readings has not always been duly regarded. It may be difficult to draw precisely the line of distinction between the mere errors of the copyist, and those departures from any adopted text which are worthy of a more important designation. Still, if any variation from an adopted text can manifestly be traced to mere mistake in the transcriber, it certainly is not entitled to notice, excepting as affording a means of estimating the value of the manuscript in which it occurs.

Again, many various readings are merely different modes of orthography. Of the multitude of various readings in Hebrew manuscripts, it has been stated that nine hundred and ninety-nine out of a thousand relate merely to the use of the Vav or Yodh in the syllables which may have them or not, without impropriety.

Looking now simply at those variations which are confessedly of importance, it should be remembered by us that manuscripts were written in countries and at periods of time widely distinct from each other, and by individuals of exceedingly various character. If now every manuscript presented exactly the same text without variation, might we not be justly called upon to make our choice between two causes which could produce this result, viz., the miraculous interposition of the Divine Being, or a concerted plan of certain interested persons to gain a favorite object? To prove the miraculous interposition would indeed be difficult; and to disprove the charge of a concerted plan might be attended with serious difficulty. As the matter now stands, we are not called upon to prove miraculous intervention; and we may safely leave opposers of revelation to explain how such a quantity of manuscripts, written at so many different and remote places and times, and by so many different individuals, unknown to each other, though all having certain differences from one another, should yet all agree in the leading historical facts, and in the preceptive and the doctrinal statements which they communicate, in some other way than by the authenticity and genuineness of the sacred records.

But this is not the only advantage gained by various readings. Various readings in the manuscripts prove of course that the Scriptures have been repeatedly copied, and that numerous copies of various dates are extant and accessible. Now the more numerous the copies of an ancient work, the greater is the probability of attaining a genuine text. The remarks of Dr. Bentley, as quoted in Horne's Introduction, Vol. II, p. 310, note, are exactly in point. "In profane authors, as they are called, whereof one manuscript only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstand-

ing the pains of the learnedest and acutest critics for two whole centuries, those books still are, and are likely to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct and comes nearer to the true words of the author." What has thus been found true in classical literature, will be acknowledged also in sacred literature by those whose occupations have led them to cultivate this branch of learning.

Various readings, then, injure not the inspiration of the Sacred Volume; they impair not its credibility. They do indeed decisively prove that the inspired records have not enjoyed, just as other divine blessings have not enjoyed, a miraculous intervention to exempt them from the necessary results of human imperfection; and such a miraculous intervention, neither the Scriptures themselves, nor their judicious advocates, pretend to claim.

But let us not now verge to the other extreme, and regard the collecting of various readings in Biblical manuscripts as merely learned trifling, unfit to occupy the thoughts and the time of cultivated and pious minds. Does not the scholar wish that his copies of the Greek and the Roman classics may be as perfect as an extensive collation of manuscripts can make them? And does he not think with gratitude of the labors which have been bestowed upon the collation of manuscripts, and the endeavor thus to lay before him the very thoughts and words of a favorite author? And shall not Christian scholars contemplate with gratitude the laborious and patient researches which are intended to exhibit as perfectly as possible the words of him who taught as never man taught, and of those men in whom dwelt his Spirit, moving them to make the record of his will? Shall we account any labor trifling, which may contribute in any degree to exhibit those "Scriptures which are able to make us wise unto salvation?"

ARTICLE VII.

BIBLICAL ANALOGY BETWEEN ADAM AND CHRIST.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Romans 5: 14.

ANALOGY enters largely into the composition of all argument. Especially is this the case when the subject to be presented is a new one. Indeed, without its aid it is difficult to perceive how any new thought can be presented to the mind, or any new subject submitted for its investigation. The things or thoughts which are unknown are submitted to the mind by their analogy to things which are known.

Analogy is the only ladder by which we are enabled to ascend to the contemplation of heavenly things. And it may be doubted whether, without its aid, a description, or revelation of things unseen, is, or can be given. It is, so to speak, the only bridge on which we can go out one inch beyond the grave.

So far as argument is concerned, analogy may be fictitious or real. In the parables of Christ, and in most parabolic instruction, the basis of the analogy is supposititious. But in many cases, figurative analogy is founded in fact. Thus, Abraham and his covenant of circumcision are analogous to Christ and his covenant of grace. And so Hagar and Sarah are figures of the law and of grace, of bond and free churches. See Gal. 4: 24. So in this case, the analogy is founded in fact. The apostle presents Christ and his relation to his people, in his work of redemption, to us by an analogical reference to Adam, in his position and relations to his posterity, as the figure of him who was to come. It is on the ground of this analogy that Christ is called the second Adam.

To ascertain the extent and limitation of this analogy between the two will be the aim of this brief essay.

This analogy consists in the fact,

First. That they are alike the *generative* heads of a posterity. Whatever is peculiar in the personal character of man is regarded as derived from Adam. Thus it is said, that "Adam begat a son in his own likeness." And again, in 2 Cor. 15: 47, where this analogy is a matter of special reference, it is said, "The first man is of the earth, earthy," and "as is the earthy, such are they, also, that are earthy." The character of the head is stamped upon all the members.

So also in the passage at the head of this article, "Wherefore as by one man sin entered into the world, and death by sin, and so death hath passed upon all, for that all have sinned." Here it is asserted that sin so entered by that one man as to attach itself to and to assume an active form in all his posterity! In his entire progeny there is no exception; "all have sinned." The empire of death is bounded by the extent of sin. It could only pass upon all, as "all had sinned." But how have they all sinned? Sin is the transgression of the law, and the law is transgressed in one of two ways. It is either by a positive violation of its precepts, or by an inherent state of the mind which is opposed to the law itself. It must have been transgressors of the latter description to whom the apostle alludes, when he says, "even over them that had not sinned after the similitude of Adam's transgression." Over such, as well as positive transgressors of the divine precepts, death reigned. That is, death reigned over infants and such as died without an opportunity for the development of the inherent principle of sin in the transgression of preceptive law. It was in this, (as well as a more summary way, which will be noticed in its place,) that "by one man's sin many were made sinners." In that transgression our concentrated nature fell—was changed. It then imbibed a moral taint or sinful tendency, which, by the mysterious power of propagation, flows on through all his posterity. So inherent and abiding is this law of moral propagation that not a bud, or branch from this degenerate stock, has been free from this moral taint—this never failing tendency to evil. And this is sin—original sin. Passive and guiltless it may appear to the eye of the philosopher, and to the metaphysician, but to the eye of God, and to his holy law, sin—positive and active. Nor does the eye of death, who

never seeks his victims among the unsinning, (save in the voluntary subjection of Christ,) fail to perceive its character for turpitude and guilt. And to the eye of him who came not to save the righteous, but sinners, its guilty character is apparent. It is on this principle alone that infants are brought within the scope of a Saviour's mission. To suppose he came, or died to save them from condemnation, but not from guilt, goes far to impeach the equity of God, by supposing that he held a condemnation over them which was unjust. Such a view would make Christ to have died to prevent an act of injustice on the part of God, rather than "to save sinners."

To this generative perpetuation and continuation of sin, its universal development in man, bears ample testimony, especially as the origin of sinful actions is defined by the Saviour himself. "Make the tree good and his fruit good, or the tree corrupt and his fruit corrupt." Nothing can be plainer than that Christ regarded sinful actions as the development of a sinful nature within, and not the sinful nature as resulting from bad actions. Of this sinful nature, the apostle regards Adam as the generative head. And herein is he "a figure of him that was to come." For even so is Christ regarded as the generative head of all his posterity, and as thus imparting to them those moral traits of character which give them to be called the sons of God. He is the holy seed of promise, who, by a spiritual generation, is multiplied into all true believers. "By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand upon the sea-shore, and thy seed shall possess the gate of his enemies," Gen. 22 : 17, 18. "And he said not, unto seeds as of many, but unto one, that is, Christ." Christ was this seed; and how is he multiplied but by transferring his spirit, his tendency to holiness, to all his children? Except the spirit of Christ be in you, ye are none of his. "Wherefore thou art no more a servant but a son, and if a son, an heir of God through Christ. Wherefore God hath sent forth the spirit of his Son into your hearts, crying abba Father."

This generative transfer of the moral excellency of Christ to all his posterity, as figured forth in this Adamic analogy, is perhaps more fully expressed by the apostle,

when he speaks of him as "the head, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." By this generative impartation it is that many are made righteous.

"The first Adam was made a living soul," and such he propagated. "The last Adam was made a quickening spirit." "The second man is the Lord from heaven," and "as is the heavenly such are they also that are heavenly. As we have borne the image of the earthly, we shall also bear the image of the heavenly."

This generative analogy between the first and second Adam, is not only thus obvious and striking, but it enters as an indispensable element into the equity and justice of the second analogical resemblance between the two, viz.

Secondly. In that they are regarded in the government of God as the *federal* head of their respective posterities.

"For if through the offence of one many be dead." "For the judgment was by one to condemnation." "For if by one man's offence, death reigned by one." "Therefore, as by the offence of one, judgment came upon all men to condemnation." "For as by one man's sin many were made sinners," etc. In all these passages the federal connection between Adam and all his posterity is most clearly and unequivocally asserted. It is thought by many that the last passage quoted,—many were made sinners,—means only that by his act they were constituted sinners constructively in the eye of the law; but we prefer the understanding of it, that they were constituted such in the eye of the law, as they were indeed made such by the generative descent of sin. Any other view would seem to be a confirmation of that proverb which God himself contradicts, viz. "The parents have eaten sour grapes, and the children's teeth are set on edge," that is, that the children suffer abstractly for what the father has done, while this view makes the sin as federal as the suffering. Thus it might be said in truth, the fathers have eaten sour grapes and *their* teeth are set on edge; and that the children eat sour grapes, and *their* teeth are set on edge; and thus it is in justice that God visits the "sins of the fathers upon the third and fourth generations of them that *hate* me," etc. But be this as it may, nothing can be

clearer than that, in the judicial regard of God, Adam acted and was regarded as the federal head of his posterity, securing for them in the eye of the divine law what he secured for himself. *His sin and the condemnation were theirs.*

And here, too, the analogy between him and Christ is clearly set forth.

"Much more the grace of God and the gift by grace which is by one man, Jesus Christ, hath abounded unto many."

"But the free gift is of many offences unto justification."

"Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

"Even so, by the righteousness of one, the free gift came upon all men unto justification of life;" i. e. upon all who are justified, or all of Christ's posterity.

"So by the obedience of one, shall many be made righteous." We use the word *made* in the last quoted passage as in the former connection, that is, they are made righteous by their generative connection with Christ, and constituted such in the eye of the law by his federal act, as their representative. So that as the federal condemnation of the sinner in Adam is vindictive but not arbitrary, so the justification of the believer in Christ is not arbitrary, though purely of grace. Nothing can be more obvious than that the Bible constantly regards all men, in a state of nature, as children of wrath,—as obnoxious to the penalty of God's violated law, and that it regards them all thus, from the act of Adam's apostacy. While on the other hand it regards with equal constancy all the redeemed as justified in Christ, and Christ as the end of the law to them. And this generative and federal connection between Adam and his condemned posterity, is used by the apostle as an analogical illustration of the generative and federal connection between Christ and those who are justified in him and by him.

There is another analogical connection between the first and second Adam, on which a few thoughts will close this brief essay.

We allude to certain contingencies resulting in a similar manner from each of the two, not penalties or rewards, but simple contingencies, upon what they have done.

Such is temporal death and a literal resurrection. In the 15th of 1st Corinthians, where these events are the theme of the apostle's discourse, it is said, "For since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, (not died or fell, but die,) even so in Christ shall all be made alive." The analogy here consists in that they are both a cause. As Adam was the cause of literal death, even so Christ is the cause of a literal resurrection. In this causality of these universal events which happen to all, consists the analogy.

So far from regarding temporal death as the penalty of the law threatened to Adam, we regard it as no part of it. If the sufferings of hell, or that which shall follow the judgment, is the penalty, it is all of it. Had Adam been called directly to judgment, had no Saviour been provided, there had been neither time nor place for temporal death. But on the interposition of Christ, judgment is suspended, the session of the court is put off till the end of the world. And so, it is appointed unto men once to die, and after this, the judgment.

In all judicial proceedings, the infliction of the penalty does not precede, but follow, the session, and decision of the court. When it is affirmed that "men are condemned already," and that "the wrath of God abideth on them," it is to be understood as legislative, not as executive condemnation.

The sufferings of the wandering fugitive from justice, or his arrest and imprisonment, are reckoned as no part of the penalty for his crime, but as evils incident to, and contingent upon, his transgression. His penalty will be embraced in the sentence which follows his conviction. So with the sinner, when he is arrested and taken to the prison of the grave; no part of his penalty is thereby paid, neither will his resurrection release him from it. It will be to him "a resurrection to damnation," because it will bring him to the court, the trial, the sentence, and the penalty. Neither is the believer exempted from temporal death. Though Christ is the end of the law for righteousness to him, and though "in Christ" he is exempted from all condemnation; though believing in Christ, he shall never die, (the death threatened in the law,) yet he, too, as well as the sinner endures the incidental inconveniences of sin, such as arrest, imprisonment and trial.

"In Adam, all die." True there is this difference in the case of the believer. He enters the prison of the grave with the cheering confidence that a resurrection morning shall bring him forth to a judicial vindication and acquittal, and to that justification and life to which the righteousness of Christ, which he has received by faith, entitles him.

Such is temporal death, and such a literal resurrection. To the former all are subjected by the first Adam. The prison of death and its inconveniences, are rendered the necessary progress to the judgment, by him. The latter, is secured by him who will bring all before him for judgment. The prison will be rendered useless by the decisions of his court, and be demolished by him who hath abolished death, and brought life and immortality to light by the gospel. This is the analogy of contingencies to which the apostle here alludes.

We will only remark in conclusion, that this analogy of contingencies is in perfect harmony with the generative and federal analogy which we have before noticed. And well has the apostle succeeded thus, by the aid of analogy, to present Christ as the author of regeneration, of justification and salvation to his people. The origin and the energy of their moral change is in him. Their justifying righteousness is in him, and their emancipation from death and their final glory are from him who is the "resurrection and the life." Truly, Christ is all in all to the believer.

ARTICLE VIII.

CHRISTIANITY AND OUR SOCIAL RELATIONS.

A FAMILIAR combination of the human race would be one which would embrace families, societies, communities and nations. Man was created a social being. He is a creature of sympathy. He shares in the joys and sorrows of his fellow-men; and while he is bound by such strong ties to his race, the question naturally arises, what relation do these several ties hold to the religion which he professes? Do the temples he erects, the sects he forms, and the families to which he is united, sustain any connection with our eternal happiness?

This subject we propose to discuss. We intend to do it in a popular manner, without special reference to the philosophical principles that lie at the basis of the family relation. To give the subject a specified form, we may say that Christianity harmonizes beautifully with our social nature.

We argue this, from the fact that the social affections are found in their most cultivated state under religious influence. We would not be reckoned among those who assert that no heathen precept can be found which will compare in purity of sentiment with the moral theses of our Saviour. This assertion is not true. There cannot be found a more beautiful sentiment against revenge, than that contained in the sacred books of the Brahmins, when we are commanded not only to "forgive him who seeks our hurt, but to show him kindness, as the sandal-tree perfumes the axe that fells it;" or, on the same topic, the maxim of the seven wise men of Greece,—"be kind not only to your friend, but to your enemy;" or the celebrated sentiment of Confucius, who says, "the perfect man loves his neighbor, and treats him as he would wish to be treated in like circumstances." These maxims, however, while they contained lofty precepts, did not rest upon great principles. They had no solid foundation. They had no self-propagating power. They did not

operate upon the mass of humanity. Once fallen from the life, they are lost in forgetfulness. But when Christianity inculcates such sentiments, they lay hold of the heart; and, once there, become the germ of a spiritual life, which strengthens and develops itself until it renovates the entire man.

It is the distinctive and fundamental principle of the Christian religion, "Thou shalt love thy neighbor as thyself." But how much is meant by this assertion? Are we to take the expectations and wishes of others as the rule, or the requests of others governed by reason? Shall we submit to every demand made upon us by persons in every state of society—persons incompetent to judge of our ability to satisfy their wants—persons avaricious of our time and property—and, with an Agrarian sweep, cast ourselves into a public fund? Or shall reason, enlightened by Christianity, teach us the true extent of this law, and make us responsible for a violation of it? Shall we break down all barriers, amalgamate all parts of society, and form one vast community? So thought Fourier. With the fondness of a pleased fancy he indulged the idea, and with a vigor of intellect scarcely ever surpassed he grappled with it, until he seemed to mark out an attractive road to wealth and happiness by association. He failed in laying his corner-stone to the building he wished to erect. It was not broad enough, nor firm enough to support the temple he thought to rear upon it. How beautiful was his theory! Looking upon man as destitute of moral character when he comes into being—a creature of circumstance—a creature capable of spiritual cultivation to the highest degree, by the mere operation of human influences—he expected, in a world of sin and impure passions, to regenerate humanity, and make the earth evermore a paradise. There is to be a kingdom of God on earth. God made the world out of chaos, and this chaos must make society. Thus far there has been no society. All now and hitherto is but the yearning and heaving of the elements, ere the commencement of its long ages. We are to expel competition, and make the very industry which now degrades us, our initiation into the law of liberty and love. The great central thought is universal unity. Nothing is to exist by itself and for itself. Nothing is complete in itself,

or completes its destiny in itself. The universe of matter and mind is one great harmony. Every planet, every leaf, every atom, every action, every thought or character has its destined place, in which it is of infinite importance and value, but out of which it is worse than nothing. And so every individual, as it were, occupies the centre, and feels life radiating from him, from every part. Man is destined for unity with himself, with nature, with his fellow-man, and with God. And to accomplish this end, our relations to nature organize us into one universal body, so that all men work as one man, and cultivate the earth as one. Our relations to our fellow beings make us one body, and these relations combined identify and unite us with God. In a word, by a process of education, the child may be taken and develop himself perfectly by placing him in harmonious relations with all about him. This of course supposes that what is in him is good, and you have only to keep him in harmony with nature and with his neighbor to harmonize him with God. Having done this, society becomes perfect, and the world regenerated. Bring to bear upon him the influence of character, and like an imponderable fluid it will pervade the atmosphere he breathes, and he will inhale into his own character, virtue and holiness. Let the halls of nature be the place where he shall come into being. Let them be a perpetual symbol of the wisdom, the love, and the harmony which he is endeavoring to realize. Let the influence of art and genius combine to make him both an artist and one who shall be artistically inclined. Let music float in the air, so as never to allow a dull atmosphere, and he will feel the outpouring of the lives, the hopes, and prayers, and faith of men like Handel, Mozart and Beethoven. Add to all this the influence of organization, and you have the spiral line of beauty extending to all his relations and occupations, so that good, virtuous man is able to perfect himself in goodness and holiness. Educated in this way, the evil of sin, which is only a negative thing, will be eradicated, and the heart beat harmoniously with its Author. The pupil passes through infancy in a spot the most attractive. The sun, the green shades, the winding river, curious play-things, never tiring from their variety, are ever before his eyes, and the child, receiving its first impressions from a beautiful

world, with the fragrance of flowers, the harmony of forms and colors, and the soft notes of music, will find the seeds of spiritual power sown within his mind by the means of the senses. He passes through infancy, pupilage and probation with every thing about him alluring and cheerful. His mind and heart, being moulded in the form of beauty, will expand and convey to others these holy impressions; and others to others still, until this world shall become an Eden, and bud and blossom like the rose. In this manner our social affections are to be properly cultivated.

All this finely spun theory is very beautiful, but utterly impracticable: It supposes a condition of the human race, which can never be realized while its basis is a fallen one; imagining as it does that we are so strictly parts of one great whole, as to lose our individuality in this great unit. It is defective in reaching the evil to be removed. It touches man as a bundle of principles, but not man as a being governed by motives, whose seat is the heart, and whose heart is sinful. It aims to develop man without character, except so far as circumstances develop it; but has nothing to do with man positively inclined to sin, which is in reality the thing to be done. Moreover, if we individually and collectively surrender what property and rights we have, who is to supervise the whole, so as to make an equal distribution? If any one person is appointed, does not the selfish principle we wish to eradicate begin to act; and by making some one supervisor general, are we not cherishing the very thing it is the aim of the system to destroy? There are preliminaries to be adjusted. There are prejudices to be removed. There is an equalization to be made, never to be realized by any human being. If it is impossible to unite the tastes, wishes, pursuits and habits of any small town, so as to make them coalesce, so as to combine them upon one given object, and accomplish that object; if we cannot become one in religious opinion, in modes of thinking, and modes of gaining wealth, much less can there be unity in a state, a country, or the world. No. Until the leaven of divine love shall have pervaded the hearts of men, destroying the selfishness, the malice, the ill-will and the competitive interests of men, we never can expect to realize so sublime a theory. Any one can

see that it meets the error at the wrong point. If selfishness is to be removed from the heart, the seeds of it must be entirely eradicated; or, if they remain there, they must have no soil in which to germinate. It is absurd to suppose that all the nations of the earth, with their different climates, different modes of industry, different prejudices, different modes of thought and education, different religious systems, and different governments, can be brought together and made to harmonize as the heart of one man. Little can a man know of the wickedness of human character, who expects to realize the development of such a dream. Families, villages, countries and nations have their own interests, and will and must preserve them. There are rights belonging to the individual members of a family, which, once seized upon and destroyed, would soon open a high road to licentiousness, and destroy the two most sacred institutions of the Christian religion; the oath and the marriage tie. Indeed, this is the ultimate consequence of Fourierism; a consequence which is the legitimate and inevitable result of his principles. We should become a universal family, with universal freedom, universal licentiousness, unbridled passion, unrestrained liberty. We should become a band of lawless devotees to vice.

It is for this reason we have turned the reader's attention to it; assuming as we did that the social affections are no where cultivated in their most perfect state, except where Christianity is the most influential. This beautiful theory of Fourier, it proposes to realize in a far different way. Instead of breaking down society, it purifies it. Instead of removing sin from the body, it roots it out from the heart. Instead of proposing principles incapable of being reduced to practice, it offers to renovate the heart and the life, and by the holy influence of a regenerated nature, to strengthen and enrich the ties of nature; gathering friends and kindred under its shade, and extending its arms to embrace all men as brethren; conferring upon all the same blessings, and gathering them all in holy union around one common altar of sacrifice. Every thing announced as desirable by the Associationists falls within the scope and design of Christianity, and its expectation is to make every man a brother and a friend. Levelling upon holy principles, it seeks the same

end by infinitely different means; means as unlike, as light is to darkness, as holiness is to sin, as divinity is to humanity. Desiring the happiness of all, it remodels all. Seeking for the victory of benevolence, it plants it in the centre of human action. Wishing to bless the world, it offers to redeem the world from the curse of sin. In a word, man as a Christian is to esteem all alike, though he cannot love all alike. Here is the key to the law of Christian brotherly love. All are esteemed alike worthy of our efforts to bless and save in every proper manner; but all cannot be loved equally, any more than holiness can love sin. It is thus with God. He treats all alike in one sense. He sends the rain upon the evil and the good. He provides for the wants of all. But while he is a being of infinite love, he is a being of infinite holiness, and can no more approve or love with approbation the vices of mankind, than sin and holiness can exist in the same infinitely perfect being. Thus in the law of earthly love. We are to esteem all men, in however abject condition they may be found, as worthy of our pity and benevolence; but not as worthy of our approval of their conduct. Taking this as the principle of action, we may go the length and breadth of the land, loving our neighbor as ourselves, and becoming philanthropists in the widest and noblest sense of the term, breaking the false and artificial barriers of society, and preserving those given us in the word of God; preserving the truth, and cultivating the social affections in the sublimest meaning of the term—loving our neighbor as ourselves.

Again. Christianity claims the moral influence of these affections. The first blow atheism levelled at the existing institutions was at the family relation. This shows the actual connection between our most holy faith and the fireside at home. The ruthless hand of infidelity would blot out the idea of a God, and make the world such a desolate wilderness that religious impulses could not exist in its poisonous atmosphere. It would tear down the domestic altar, annihilate the sacred impressions of childhood, and shut out every restraint which is breathed forth from the family circle. It assumes the throne of the heart, trampling upon all that is lovely and dear in the human bosom, making the human sympathies a desert, and banishing from its domains the love of a mother, the protec-

tion and guidance of a father, and the reciprocal bond of brother and sister.

But Christianity avails itself of this moral power, arising from the domestic attachments, when no other can be employed successfully. Let the wanderer stray from the reach of other influences. Let the ordinary restraints of society be removed and fall powerless upon him; there will still be found in the recesses of the heart a finer chord of feeling, which may be touched with thrilling power; and, by means of its notes, "the sacred burial-places of his fireside-memory will readily yield up their dead." The scenes of childhood will rush upon him with tenfold power, and amid its hallowed associations, he will trace back each step in his progress towards ruin. At such an hour, a feeling of tender sympathy will creep over him; and when he thinks of the crushed hopes of a father, or the broken heart of a mother, there will be efficacy in the reminiscence which will fasten itself to his soul, follow him to his haunts of vice, and give him no peace until with the prodigal son he exclaims, "I will arise and go to my father." Moot not the antiquated doctrine, that our affections hinder our piety. Let us not be found in the hour of bereavement, grieving that we have lavished our love too profusely upon some creature of God. The demand of Christianity is not that we should love our friends less, but that we should love our God more. A high and holy devotion to our Master's service will give new strength and ardor to our social natures, and transfuse the earthly into the heavenly.

Again. Christianity adds the spiritual to our natural affection. What is the sympathetic bond between a fondly cherished attachment and the exercise of prayer? What prayerless sailor ever lived, who, when sundered from the object of his love, will not put forth some petition for the absent, even though it may be unacceptable? He retires to his hammock; he seeks some sequestered spot, where he may intercede for the welfare of those who are dear to him; and the accents of his heart will be those of Mizpeh: "The Lord watch between me and thee, while we are absent one from the other." There may be no holiness in these aspirations. They may be merely the uprisings of instinctive love; yet such instances show the devotional elements of our being, upon which religion fastens itself.

How natural it will be for those thus united by love, to seek and pray for each other's salvation! That affection which fixes its eye upon an unregenerate son or friend, which watches his footsteps, and beckons and beseeches with the inward promptings of an endless love, shall, like the mother of Augustine, receive its reward. Tears may accompany the petitions; but the petitioners shall return with rejoicing, "bringing their sheaves with them." Says one, "O! if there is a spot on earth, on which God looks down with pleasure, it is the altar of family prayer. Precious incense is that which goes up, each morning and each evening, from the sanctuary of affectionate hearts. Humble may be the scene of gathering, and lowly may be the voice of petition; but there is a sacred light encircling the group, and a solemn eloquence investing the words of common penitence and common gratitude; the few kneeling together with hearts that throb with one affection for each other and with one desire towards God. Changes may come over that family circle. They may be changes from sorrow to joy, or from joy to sorrow. Poverty may strip the old mansion of its costly adornments, or fortune may turn the cottage into a palace, and the smiling faces that once beamed among them may give place to the memory of the absent and the dead; but that ancient Bible, and those words of prayer, and the spot where old and young used to kneel together shall all linger in the mind, gathering richness and beauty in the lapse of years, and giving to the eye of age a picture which shall never lose its greenness or its grace."

Again. Christianity teaches us to cherish our earthly attachments, with the hope of an eternal connection in heaven. It is recorded that the celebrated Dr. Johnson once read a manuscript copy of the book of Ruth to a fashionable circle in London, when the universal exclamation was, where did you get that exquisite pastoral? And if you will search the Old and New Testament, and contrast their pages with any thing you can find upon the subject in classic literature, you will learn that while among the ancient heathen world there is a signal deficiency in the sentiments of home, the more ancient literature of the Bible, from the patriarchal relation to the times of our Saviour, holds up the idea of a family among its choicest subjects. Indeed, the whole course of Jesus seems to

speaking of peculiar harmony with social life. His miracles are directed to the happiness of real life. He graced the sacred institution of marriage with his first miracle; he healed the wounds of disappointed affection, by meeting the lonely widow as she was following to the burial the remains of her son, and restored him to his mother's arms. Nor should we in this connection forget the little circle at Bethany, where he made his Sabbath evening meal, and with fraternal love hurried to sympathize with the sisters and call back to life the object of their affection. But especially is this seen in the beautiful language expressed by him when hanging upon the cross. In the distressing agony of that hour, he singles out from the weeping group her who bore him; and passing by the bold and rash Peter, who would have thoughtlessly invited her to share the pittance of his poverty, he selects the beloved disciple, and to him, who was the most competent of them all, because the most amiable and the most refined, he commits the dearest earthly treasure of his heart.

In all this we behold the seal of divinity stamping the sacredness of the social relation, and revealing its important bearing upon our present and future bliss. Life and immortality are brought to light in the gospel, and this is the crowning excellence of our holy religion. When, therefore, our Saviour gives a more than ordinary attention to that which seems transitory and earthly, our objects of affection, he seems to speak with the authority of heaven, bidding us connect the present with the future; bidding us weave the fibres of the soul around the beings who reciprocate our love, with the hope that this earthly love will be matured for a fairer soil beyond the tomb. Eternity here imparts grandeur and depth to the devotion of the heart. Amid the trials and anxieties of the domestic circle, the idea of heaven bathes the soul with serenity and reconciliation. And when the hearth is made vacant by the departure of one we love, there arises the hope that our communion with each other will be holier and firmer in heaven. Our religion speaks to us from the vacant chair at the fireside and around the family board, and those gone seem with us, and with magic power the family hearth is made vocal with their presence. Yes, our religion cheers us even in the church-yard, proclaim-

ing that this is not the home of the dead; that they live—live in our hearts, live in our lives, live in heaven.

“Dear is the spot where Christians sleep,
And sweet the strains which angels pour;
Oh! why should we in anguish weep?
They are not lost, but gone before.”

Yes, we know that they live and love us still; hovering about our pathway, hovering about the family altar, and cheering the gloom of this inconstant world. And is not such a religion worthy of being adopted into our families, enshrined in our hearts, acknowledged at each religious festival, a religion which draws happiness and instruction from even life's ills, creating life in the dead, and uniting us together among the families of the blessed in an eternal thanksgiving in heaven!

O. S. S.

ARTICLE IX.

BY THE EDITOR.

THE LIFE AND REMAINS, LETTERS, LECTURES AND POEMS of THE REV. ROBERT MURRAY MCCHEYNE, Minister of St. Peter's Church, Dundee. By the Rev. ANDREW A. BONAR, Minister of the Free Church of Scotland, Col-lace. Sixth American, from the Twenty-First Edinburgh Edition. To which is added, "Familiar Letters from the Holy Land," etc. New York. Robert Carter. 1848. 2 vols. 8vo. pp. 556, 518.

WE welcome these interesting volumes, as a valuable contribution to biographical literature. Works of this class are of great worth. Theories of the religious life are not to be despised; but when we see them carried out in the gentle spirit, the savory conversation, and the holy demeanor of a human being like ourselves, we feel their truth and acknowledge their power. Particularly does the life of a Christian, eminently devoted to God, appeal

with force to persons in the same sphere of occupation with himself. Hence this memoir, we may hope, will exert a benign influence upon those who contemplate entering the ministry, and upon those who are already engaged in the discharge of its sacred functions. Mr. McCheyne was a young minister of great promise. He was an eminent pattern of devotion to his calling and to God. His sermons were chiefly of an awakening and hortatory character, full of searching appeals to the understanding and the heart. His life was short. At the age of thirty years, the period when our Saviour commenced his ministry on earth, Mr. McCheyne finished his labors, and entered into the joy of his Lord. The first of these volumes embraces his life, letters, lectures, and a few poetical effusions, together with his journal of a tour of observation and inquiry among the Jews; the second contains ninety sermons, of which many seem to be written out in full, while others are a mere outline of suggestions, designed to be filled up in the pulpit.

Mr. McCheyne was born at Edinburgh, May 21, 1813. He was remarkable in his early childhood for a mild and affectionate temper, and for the readiness with which he acquired the rudiments of knowledge. Even in his school days, he began to give proof of a poetical spirit; still the pieces which have been preserved from his muse are not of a striking character. He might have excelled in this department, had he turned his attention to it. The elements were in him, but he devoted himself to holier purposes. After the usual preparatory discipline, he entered the University of Edinburgh in November, 1827. Here he distinguished himself as a scholar, and received a prize in many departments. In 1831, he commenced the study of divinity, under Dr. Chalmers. Previously to this, the death of an endeared brother was made the means of producing a profound solemnity on his mind. This was during his literary course, and when he was eighteen years of age. From this point he was gradually led by the Holy Spirit to a discovery of his own sinfulness, and to exercise unfeigned repentance and faith in Christ. Still, for a considerable time, he felt an occasional yearning for worldly amusements; this might be expected in a person naturally buoyant, and whose heart was but partially sanctified. Whenever he had indulged

himself, however, beyond the limits of Christian prudence, his indulgence was followed by keen regrets. His journal records expressions of the deepest sorrow on such occasions, and resolutions, often repeated, to abstain in future from all irregularities. The perusal of his entries at this period, in respect to his employments and his states of mind, is highly profitable. The biographer gives us several pages of extracts, which show him to have been familiar with his own heart and with God. Such strict watchfulness over himself, such faithfulness in calling himself to account, such earnest decision in the service of his heavenly Father, as these extracts indicate, furnish a pattern worthy of imitation. We find in this work what is true of all well-constructed religious biography, that, under the form of narrative, it is possible to teach a vast amount of genuine theology. In the series of extracts to which we have referred, the process of a sinner's conversion is distinctly, though incidentally, described. Any inquiring mind may here learn, not only in theory, but in a living example, how a sinner can be saved. It is peculiar to the excellent Scotch biographies, that in this way their very narratives are impregnated by Christian doctrines, with which they are strengthened, sweetened and adorned.

Mr. McCheyne was a man of warm affections, ardently attached to his friends and kindred. This might be inferred from the impression made upon his mind by the death of his elder brother. It had been the custom of this brother to compose a *carmen natale*, annually, on their father's birth-day, as a token of filial love, and in celebration of the festival. The year after his death, the younger brother, the subject of our memoir, took up the harp in his stead, and wrote the following lines,—not an unfavorable specimen of his poetical ability.

“ Ah, where is the harp that was strung to thy praise,
So oft and so sweetly in happier days ?
When the tears that we shed were the tears of our joy,
And the pleasures of home were unmixed with alloy ?
The harp is now mute—its last breathings are spoken—
And the cord, though 't was threefold, is now, alas, broken !
Yet why should we murmur, short-sighted and vain,
Since death to that loved one was undying gain ?

Ah, fools, shall we grieve that he left this poor scene,
To dwell in the realms that are ever serene?
Though he sparkled, the gem in our circle of love,
He is even more prized in the circles above;
And though sweetly he sung of his father on earth,
When this day would inspire him with tenderest mirth,
Yet a holier tone to his harp is now given,
As he sings to his unborn Father in heaven."

The early history of the subject of this memoir has an exceeding interest, when viewed in connection with his subsequent life. The secret history of the soul of such a man shows us through what process he attained, in so short a life, to such a spiritual stature. His journal was kept on right principles. It was not, as such compositions often are, filled up with the detail of trivial events. It was not a record of crude opinions. It was not, like some diaries which we have seen, a perpetual account of his varying health—a mere note-book of a human carcass. It was a day-book of his religious state, a view of the accounts of his soul with God and heaven. And, though not designed for any eye but his own, the successive items indicate a self-knowledge rare in one of his years and circumstances.

While he was still occupied in his course of studies, he endeavored to make himself useful to persons around him. At the outset in his Christian career, he began to win souls to Christ. Not content with the anticipation that his life was to be spent in doing good in the work of the ministry, he desired to employ such opportunities as offered themselves in accomplishing the work of his heavenly Master;—rightly judging that the best proof that a man is called of the Holy Ghost to the work of an ambassador of Christ is found in his ardent desire, under any circumstances, to secure reconciliation between his fellow beings and God. Together with a number of the theological students, his associates, he took up the practice of devoting an hour or two every week, to visit the poorer districts of the city, and to instruct the inhabitants in the way of life. These visits and instructions were not in vain.

Mr. McCheyne received license as a minister of the Presbyterian church, July 1st, 1835, being then only twenty-two years of age. Previous to his license and

preparatory to it, he preached three probationary discourses, and sustained an examination in Hebrew. Several applications had been already made to him to labor in different portions of the spiritual vineyard. His earliest stated labors as a licentiate were at Larbert, though he often also preached at neighboring places. The beautiful Scottish custom of having a series of discourses, lasting for three days, at the time of the celebration of the Lord's supper, creates an occasion for ministers to preach in the neighboring parishes, and opens to them opportunities of doing extensive good. It gives them access to the minds of men in the most favorable circumstances. And nothing could have a more benign and precious influence on the piety of the people, than this practice of making the day of their sacraments a "high day," a day of great attention to religious things, preceded and followed by exercises designed to secure the spirit of consecration and eminent religiousness. Mr. McCheyne highly enjoyed the influence of such occasions; he duly appreciated them; he entered into their spirit, and labored extensively at the sacramental occasions occurring in his vicinity with such fervor, sweetness and power, that he greatly endeared himself to the people of God. We do not know that the Scottish practice of holding protracted sacramental exercises would suit the genius of the American people, or comport with our general habits of religious and secular living. But if such a system could be made to prevail among us, we believe it would be infinitely advantageous to the piety of the region in which it should be adopted.

Mr. McCheyne was not ordained at Dundee, the place of his subsequent labors as a regular pastor, until Nov. 1836. But in the meantime, he abounded in labors for the spiritual welfare of his fellow men. He seems to have obeyed fully the apostolic injunction, "Preach the word; be instant, in season, out of season," etc. He continued to watch over himself with a godly jealousy, laboring to secure the fullest preparation for the great work which was before him. The entries in his journal during this period show how careful he was in his self-examinations, and how earnestly he strove after spiritual attainments. Besides his labors in the pulpit and from house to house, he also wrote letters occasionally to some in whom he felt peculiar interest. The following letter, written to a young

parishioner about leaving his father's house, is a beautiful specimen of his manner and spirit.

"My dear G. You will be surprised to hear from me. I have often wished to be better acquainted with you; but in these sad parishes we cannot manage to know and be intimate with every one we would desire. And now you have left your father's roof and our charge; still my desires go after you, as well as the kind thoughts of many others; and since I cannot now speak to you, I take this way of expressing my thoughts to you. I do not know in what light you look upon me, whether as a grave and morose minister, or as one who might be a companion and friend; but really, it is so short a while since I was just like you, when I enjoyed the games which you now enjoy, and read the books which you now read, that I can never think of myself as any thing more than a boy. This is one great reason why I write to you. The same youthful blood flows in my veins that flows in yours—the same fancies and buoyant passions dance in my bosom, as in yours;—so that when I would persuade you to come with me to the same Saviour, and to walk the rest of your life, 'led by the Spirit of God,' I am not persuading you to any thing beyond your years. I am not like a grey-headed grandfather—then you might answer all I say by telling me that you are a boy. No, I am almost as much a boy as you are; as fond of happiness and of life as you are; as fond of scampering over the hills, and seeing all that is to be seen as you are.

"Another thing that persuades me to write to you, my dear boy, is, that I have felt in my own experience the want of having a friend to direct and counsel me. I had a kind brother, as you have, who taught me many things; he gave me a Bible and persuaded me to read it; he tried to train me as a gardener trains the apple-tree upon the wall, but all in vain. I thought myself far wiser than he, and would always take my own way; and many a time, I well remember, I have seen him reading his Bible, or shutting his closet door to pray, when I have been dressing to go to some frolic, or some dance of folly. Well, this dear friend and brother died; and though his death made a greater impression upon me than even his life had done, still I found the misery of being friendless. I do not mean that I had no relations and worldly friends, for I had many; but I had no friend who cared for my soul. I had none to direct me to the Saviour—none to awaken my slumbering conscience—none to tell me about the blood of Jesus, washing away all sin—none to tell me of the Spirit, who is so willing to change the heart, and give the victory over passions. I had no minister to take me by the hand, and say, 'Come with me, and we will do thee good.' Yes, I had one friend and minister, but that was Jesus himself; and he led me in a way that makes me give him, and him only, all the praise. Now, though Jesus may do this again, yet the more common way with him is to use earthly guides. Now, if I could supply the place of such a guide to you, I should be happy. To be a finger-post is all that I want to be,—pointing out the way. This is what I so much wanted myself,—this is what you need not want, unless you wish.

"Tell me, dear G., would you work less pleasantly through the day,—would you walk the streets with a more doleful step—would you eat your meat with less gladness of heart—would you sleep less tranquilly at night, if you had the forgiveness of sins—that is, if all your wicked thoughts and deeds, lies, thefts, and Sabbath breakings,—were all blotted out of God's book of remembrance? Would this make you less happy, do you think? You dare not say it would. But would the forgiveness of sins not make you more happy than you are? Perhaps you will tell me that you are very happy as you are; I quite believe you. I know that I was very happy, when I was unforgiven. I know that I had great pleasure in many sins—in Sabbath breaking, for instance. Many a delightful walk I have had, speaking my own words, thinking my own thoughts, and seeking my own pleasure on God's holy day. I fancy few boys were ever happier in an unconverted state than I was. No sorrow clouded my brow—no tears filled my eyes, unless over some new story book; so that I know you say quite true, when you say that you are happy as you are. But ah, is not this just the saddest thing of all, that you should be happy whilst you are a child of wrath; that you should smile, and eat, and drink, and be merry, and sleep sound, when this very night you may be in hell? Happy, while unforgiven!—a terrible happiness. It is like the Hindoo widow, who sits upon the funeral pile with her dead husband, and sings songs of joy when they are setting fire to the wood with which she is to be burned. Yes, you may be quite happy in this way, till you die, my boy; but when you look back from hell, you will say, it was a miserable kind of happiness. Now do you think it would not give you more happiness to be forgiven,—to be able to put on Jesus, and say, 'God's anger is turned away?' Would not you be happier at work, and happier in the house, and happier in your bed? I can assure you from all that ever I have felt of it, the pleasures of being forgiven are as superior to the pleasures of an unforgiven man, as heaven is higher than hell. The peace of being forgiven reminds me of the calm, blue sky, which no earthly clamors can disturb. It lightens all labor, sweetens every morsel of bread, and makes a sick bed all soft and downy—yea, it takes away the scowl of death. Now, forgiveness may be yours now. It is not given to those who are good. It is not given to any because they are less wicked than others. It is given only to those who, feeling that their sins have brought a curse on them which they cannot lift off, 'look unto Jesus,' as bearing all away.

"Now, my dear boy, I have no wish to weary you. If you are any thing like what I was, you will have yawned many a time already over this letter. However, if the Lord deal graciously with you, and touch your young heart, as I pray he may, with a desire to be forgiven, and to be made a child of God, perhaps you will not take ill what I have written to you in much haste. As this is the first time you have been away from home, perhaps you have not learned to write letters yet; but if you have, I would like to hear from you,—how you come on—what convictions you feel, if you feel any—what difficulties—what parts of the Bible puzzle you; and then I would do my best to unravel them. You read your Bible regularly, of

course; but do try and understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading Matthew, read a small bit of an epistle also. Turn the Bible into prayer. Thus, if you are reading the first Psalm, spread the Bible on the chair before you, and kneel, and pray, 'O, Lord, give me the blessedness of the man,' etc. 'Let me not stand in the counsel of the ungodly,' etc. This is the best way of knowing the meaning of the Bible, and of learning to pray. In prayer, confess your sins by name—going over those of the past day, one by one. Pray for your friends by name—father, mother, etc. If you love them, surely you will pray for their souls. I know well that there are prayers constantly ascending for you from your own house; and will you not pray for them back again? Do this regularly. If you pray sincerely for others, it will make you pray for yourself."

Such a letter as this indicates a good pastor. A good pastor enters into the feelings of his parishioners. He is interested in the events which vary their destiny; every change in their condition he makes an occasion of seeking, in some new way, their spiritual good. And, having exhausted upon his hearers all his ability and influence in the pulpit and in private conversation, he addresses them in friendly letters, showing his interest in them when he is absent from them, and, though they are beyond the sphere of his daily efforts, still striving to do them good.

It was in August, 1836, that Mr. McCheyne, first preached as a candidate at St. Peter's church, Dundee, the place of his ordination, and the scene of his principal labors. From the very commencement, his efforts there were crowned with success. Whether it was owing to the peculiar deadness of the people before his coming, or to the persuasive power of his eloquence, or to the impressive and affecting manner in which he stated and urged the truths of the gospel upon men's consciences, or to all these things combined, together with a divine overshadowing of the Holy Ghost,—it is certain that he seemed to have arisen in the spirit of Whitefield. Wherever he preached, divine truth seemed to come from his lips, armed with peculiar power. The hardness of human hearts melted away before him. Worldly carelessness and unconcern were displaced by deep anxiety. And, under his faithful ministry, the gathering of souls to Jesus Christ was like the hurrying of clouds, or the flocking of doves to their windows. The divine unction with which he spoke was new, even in Scotland. He was, to use the

language of Brainerd, "like a flame of fire in his Master's service." His work was to be soon finished; and it seemed as if through the foreshadowing of the event of his early demise, he was made, under God, the more laborious, faithful and successful, because he was appointed to gather the sheaves of his harvest while it was yet high-day, and ere the noon to rest from his labors.

We cannot trace him, at present, through his various labors, in his own parish, and in the neighboring parishes on sacramental and other occasions. It is an interesting fact that he preached his first sermon as pastor at Dundee from the words of Isaiah (61 : 1),—"The Spirit of the Lord God is upon me, because he hath annointed me to preach," etc.—and continued to preach from the same words at every anniversary of his ordination afterwards. He exhibited every year some new view of the text, and joined with his discussion such historical facts as belonged to the successive years. We cannot but admire the perpetual recurrence to this consecrated point in his life, as to a stone of memorial,—a custom adapted to call forth his fervent gratitude, and at the same time to summon him to self-examination, and to recal to memory in a solemn manner his ordination vows. The record in his journal on the evening of the day when he thus entered on his labors is characteristic, and lets us into the secret of his subsequent success, "Felt given over to God, as one bought with a price."

Before dismissing this topic,—the secret of his ministerial success,—we will present a few extracts from the volume before us, at the same time showing his devotedness, and admonishing those who are engaged in the same employments. In speaking of the personal religious character of Mr. McCheyne, the author writes as follows :

"What we have seen of his manner of study and self-examination at Larbert, is sufficient to show in what a state of cultivation his soul was kept; and his habits in these respects continued with him to the last. Jeremy Taylor recommends,—'If thou meanest to enlarge thy religion, do it rather by enlarging thine ordinary devotions than thy extraordinary.' This advice describes very accurately the plan of spiritual life on which Mr. McCheyne acted. He did occasionally set apart seasons for special prayer and fasting, occupying the time so set apart exclusively in devotion. But the real secret of his soul's prosperity lay in the daily enlargement of his heart in fellowship with God. And the river deepened as it flowed on to eternity; so

that he at last reached that feature of a holy pastor which Paul pointed out to Timothy (iv, 15),—‘His profiting did appear to all.’”

His constant faithfulness is thus exhibited, on a subsequent page, by the author.

“There was still another means of enforcing what he preached, in the use of which he has excelled all his brethren, namely, the holy consistency of his daily walk. Aware that one idle word, one needless contention, one covetous act, may destroy in our people the effect of many a solemn exhortation and earnest warning, he was peculiarly circumspect in his every-day walk. He wished to be always in the presence of God. If he travelled, he labored to enjoy God by the way, as well as to do good to others by dropping a word in season. In riding or walking, he seized opportunities of giving a useful tract; and, on principle, he preferred giving it to the person directly, rather than casting it on the road. The former way, he said, was more open—there was no stealth in it—and we ought to be as clear as crystal, in speaking or acting for Jesus. In writing a note, however short, he sought to season it with salt. If he passed a night in a strange place, he tried to bear the place specially on his soul at the mercy-seat; and if compelled to take some rest from his too exhausting toils, his recreations were little else than a change of occupation, from one mode of glorifying God to another.”

The author proceeds at this point to a series of remarks, illustrating the character of the subject of the memoir, and at the same time exhibiting the close connection between ministerial devotedness and success. We earnestly commend them, particularly to our clerical readers. They contain principles of vital consequence to the prosperity of the ministry, and to the welfare of our fellow-men.

We present an extract as a specimen of the manner in which he endeavored to be useful to his hearers by personal faithfulness to them, not only in the pulpit, but also by letters. The extract is part of a letter written to some of his flock, who on one occasion apprehended that he thought of leaving Dundee, and who wrote to him remonstrating against such a purpose. He says:

“A minister will make a poor Saviour in the day of wrath. It is not knowing a minister, or loving one, or hearing one, or having a name to live, that will save. You need to have your hand on the head of the Lamb for yourselves, Lev. 1: 4. You need to have your eye on the brazen serpent for yourselves, John 3: 14, 15. I fear I will need to be a swift witness against many of my people in the day of the Lord, that they looked to me and not to Christ, when I preached to them. I always feared that some of you loved to hear the word,

who do not love to do it. I always feared there were many of you who loved the Sabbath meetings, and the class, and the Thursday evenings, who yet were not careful to walk with God, to be meek, chaste, holy, loving, harmless, Christlike, Godlike. Now, God wants you to think that the only end of a gospel ministry is, that you may be holy. Believe me, God himself could not make you happy, except you be holy."

We have spoken of the Scottish communion seasons. Both the theory of them, and the manner in which they are actually conducted in Scotland, commend them in the strongest manner to our regards. After the many exhibitions which the world furnishes of a cold, heartless, and fashionable religion, it is truly refreshing to read such a description of its living and glowing spirit as appears in the following account of one of his sacramental occasions. How can such exercises fail to be attended with the most benign results to the piety of those who participate in them?

"January 19, 1840. Stormy morning, with gushing torrents of rain, but cleared up in answer to prayer. Sweet union in prayer with Mr. Cumming, and afterwards with A. Bonar. Found God in secret. Asked especially that the very sight of the broken bread and poured-out wine might be blessed to some souls; then pride will be hidden from man. Church well filled—many standing. Preached the action sermon on John 17: 24, 'Father, I will,' etc. Had considerable nearness to God in prayer—more than usual—and also freedom in preaching, although I was ashamed of such poor views of Christ's glory. The people were in a very desirable frame of attention—hanging on the word. Felt great help in fencing the table, from Acts 5: 3, 'Lying to the Holy Ghost.' Came down and served the first table with much more calmness and collectedness than ever I remember to have enjoyed. Enjoyed a sweet season while A. B. served the next table. He dwelt chiefly on believing the words of Christ about his fulness and the promise of the Father. There were six tables altogether. The people more and more moved to the end. At the last table every head seemed bent like a bulrush, while A. B. spoke of the ascension of Christ. Helped a little in the address, 'Now to him that is able to keep you,' etc., and in the concluding prayer. One little boy in retiring said, 'This has been another bonnie day.' Many of the little ones seemed deeply attentive. Mr. Cumming and Mr. Burns preached in the school the most of the day. In the evening, Mr. C. preached on the Pillar Cloud on every dwelling, Is. 4: 5, some very sweet, powerful words. When the church emptied, a congregation formed in the lower school, and began to sing. Sang several psalms with them, and spoke on 'Behold I stand at the door.' Going home, A. D. said, 'Pray for me; I am quite happy, and so is H.' Altogether a day of the revelation of Christ,

a sweet day to myself, and, I am persuaded, to many souls. Lord, make us meet for the table above."

We would willingly give further extracts pertaining to these sacred solemnities, but our limits forbid. On the last of his communion seasons, Mr. McCheyne preached from the text, "While the king sitteth at his table, my spikenard sendeth out the smell thereof." He exceeded most ministers in his frequent use of the book of Canticles. He seemed to take it, according to the old opinion, as a figurative description of the love of Christ and the church; and as such, he found no difficulty in applying it to his pulpit necessities as an expression of his glowing affection for the Lord Jesus, and of his ardent devotion to his cause. The communion seasons were celebrated in his church once in a quarter, and were uniformly "times of refreshing from the presence of the Lord."

Mr. McCheyne was a true enthusiast in respect to preaching. It was his delight, his life. The author says,—

"His delight in preaching was very great. He himself used to say that he could scarcely ever resist an invitation to preach. And this did not arise from the natural excitement there is in commanding the attention of thousands; for he was equally ready to proclaim Christ to small country flocks. Nay, he was ready to travel far to visit and comfort even one soul. There was an occasion this year on which he rode far to give a cup of cold water to a disciple, and his remark was, 'I observe how often Jesus went a long way for one soul, as, for example, the maniac, and the woman of Canaan.'"

The fondness which he felt for the work of the ministry, taken in connection with his true devotedness, is a proof that he was called to that service by the Holy Ghost. How little he engaged in it as if it were a mere profession, to be taken up or laid down at will, as circumstances might dictate. How unwilling would such a minister have been to relinquish his work for God and for souls, for any secular service, however lucrative and honorable. He had laid himself an offering on God's altar. He had dedicated himself wholly to his divine Master. He had offered with sincerity the petition, in respect to himself,—“Bind the sacrifice with cords to the horns of the altar.” Having placed his offering there, he desired it to remain; he did not wish to take it away

again, and appropriate it to his own aggrandizement or honor. He was a noble example for our rising ministry. O, that such a spirit as his might prevail among those who regard themselves as called of the Holy Ghost to the cure of souls!

Notwithstanding his enthusiasm and his success in the ministry, Mr. McCheyne was a man of true humility. He dreaded the spirit of self-exaltation, and warned both himself and others against it. The following striking paragraph from the *Memoir* illustrates this statement.

"All with whom he was intimate still remember with gratitude how faithfully and anxiously he used to warn his friends of whatever he apprehended they were in danger from. To Mr. W. C. Burns he wrote, Dec. 31, 1839, 'Now the Lord be your strength, teacher and guide. I charge you, be clothed with humility, or you will yet be a wandering star, for which is reserved the blackness of darkness forever. Let Christ increase; let man decrease. This is my constant prayer for myself and you. If you lead sinners to yourself and not to Christ, Immanuel will cast the star out of his right hand into utter darkness. Remember what I said of preaching out of the Scriptures. Honor the word, both in the matter and manner. Do not cease to pray for me.' At another time, Nov. 3, 1841, he thus wrote to the same friend: 'Now remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. O for closest communion with God, till soul and body—head, face and heart—shine with divine brilliancy; but, O, for a holy ignorance of our shining. Pray for this; for you need it as well as I.'"

Mr. McCheyne added to all his other qualifications for the ministry a spirit of eminent Christian devotedness. He understood the importance of a holy life to give force to his preaching. And, without any effort on his part, as will always be the case, his "profiting appeared unto all." In this deeply religious spirit was the hiding of his power. We believe that even if he had been deficient in many of the graces which adorned his ministry, still his likeness to his divine Master would have imparted a force to his speech, and given him success in his work. The importance of personal holiness in a minister of the gospel is a topic to which it is impossible to give undue prominence. A man may lack wit and comeliness, and exterior grace; he may have suffered from the influence of an abridged education, or, he may be unacquainted with politics, fashions, and the literature of the day. He may

have little of what men call eloquence, knowing no graces of elocution, except what is involved in speaking in a natural way earnest words out of the fulness of a glowing heart. But if he evidently abides under the shadow of the throne, he will, he must, make an impression. So our author says,—“At Jedburgh, the impression left was chiefly that there had been among them a man of peculiar holiness. Some felt, not so much his words, as his presence and holy solemnity, as if one spoke to them who was standing in the presence of God; and to others, his prayers appeared like the breathings of one already within the veil.” In another place it is written of Mr. McCheyne, “Even when silent, the near intercourse he held with God left its impression on those around. His constant holiness touched the conscience of many.” And again, “He was never satisfied with his own attainments in holiness; he was ever ready to learn, and quick to apply any suggestion that might tend to his greater usefulness.”

We earnestly wish that this subject might gain a deeper hold upon the community and upon the ministry. We wish the community were in a state to demand a deeper piety in their spiritual guides, than, we fear, in some instances, prevails;—a spirit of more true devotedness, of more exalted religion; more solemnity, more deep communion with God; in a word, more conformity to the principles of spiritual, unwavering and complete consecration to God, and to the souls of their hearers. And we wish the ministry were such that no one who discharges its sacred functions might dare to live in a state less holy than that which he will approve, when he comes to weigh his actions and his history at the judgment-seat. A higher state of piety in the ministry, we do believe, would produce, under God, a more efficient and a warmer piety in the members of the churches, and a stronger impression of the reality of religion among those who profess to have no experimental acquaintance with it. If the servants of God were seen constantly going about under a solemn impression of the all-pervading presence of Jehovah, and burdened by a sense of the weighty reality and importance of their work, men could not speak or think lightly of them, or in their presence. They could not think of religion and eternal life as matters of small concern. The

very sight of a minister, set apart by an eminent consecration to the indwelling of the Holy Ghost, would preach most effective sermons to the wandering, the wayward and the guilty.

A letter addressed by Mr. McCheyne to a person inquiring of him, whether it were sinful or not to register meteorological observations on the Sabbath, is characteristic of his spirit of devotion and elevated conscientiousness. Without sanctioning fully his opinion on the point, we admire the religious fervor that pervades his letter. He writes as follows:

"Dear friend,—You ask me a hard question. Had you asked me what I would do in the case, I could easily tell you. I love the Lord's day too well to be marking down the height of the thermometer and barometer every hour. I have other work to do, higher and better, and more like that of angels above. The more entirely I can give my Sabbaths to God, and half forget that I am not before the throne of the Lamb with my harp of gold, the happier am I; and I feel it my duty to be as happy as I can be, and as God intended me to be. The joy of the Lord is my strength. But whether another Christian can spend the Sabbath in his service, and mark down degrees of heat and atmospherical pressure, without letting down the warmth of his affections, or losing the atmosphere of heaven, I cannot tell. My conscience is not the rule of any man. One thing we may learn from these men of science, viz., to be as careful in marking the changes and progress of our own spirit, as they are in marking the changes of the weather. An hour should never pass without our looking up to God for forgiveness and peace. This is the noblest science,—to know how to live in hourly communion with God in Christ. May you and I know more of this, and thank God that we are not among the wise and prudent, from whom these things are hid. The grace of the Lord of the Sabbath be with you, etc."

Before leaving this general topic, we take leave to introduce a paper written by Mr. McCheyne the year before his death, pertaining to the religious guardianship of his life and manners. Though the extract is long, we are persuaded that its value will make it welcome to the reader; and its spirit, we are sure, cannot be imbibed without advantage. By it, "he, being dead, yet speaketh." The editor introduces the paper as follows:

"About this time he wrote down, for his own use, an examination into things that ought to be amended and changed. I subjoin it entire. How singularly close and impartial are these researches into his soul! How acute is he in discovering his variations from the holy law of God! O that we all were taught by the same spirit thus to try our reins! It is only when we are thus thoroughly experiencing our helplessness,

and discovering the thousand forms of indwelling sin, that we really sit as disciples at Christ's feet, and gladly receive him as all in all. And at each such moment, we feel, in the spirit of Ignatius,—‘It is only now that I begin to be a disciple.’

“Mr. McCheyne entitles the examination of his heart and life, ‘Reformation,’ and it commences thus:—

“‘It is the duty of ministers, in this day, to begin the reformation of religion and manners with themselves, families, etc., with confession of past sin, earnest prayer for direction, grace, and full purpose of heart, Mal. 3 : 3. ‘He shall purify the sons of Levi.’ Ministers are probably laid aside for a time for this very purpose.

1. PERSONAL REFORMATION.

“‘I am persuaded that I shall obtain the highest amount of present happiness, I shall do most for God's glory and the good of man, and I shall have the fullest reward in eternity, by maintaining a conscience always washed in Christ's blood, by being filled with the Holy Spirit at all times, and by attaining the most entire likeness to Christ in mind, will and heart, that it is possible for a redeemed sinner to attain to in this world.

“‘I am persuaded that whenever any one from without, or my own heart from within, at any moment, or in any circumstances, contradicts this,—if any one shall insinuate that it is not for my present and eternal happiness, and for God's glory, and my usefulness, to maintain a blood washed conscience, to be entirely filled with the Spirit, and to be fully conformed to the image of Christ in all things—that is the voice of the devil, God's enemy, the enemy of my soul, and of all good—the most foolish, wicked and miserable of all the creatures. See Prov. 9 : 17. ‘Stolen waters are sweet.’

“1. *To maintain a conscience void of offence*, I am persuaded that I ought to confess my sins more. I think I ought to confess sin the moment I see it to be sin ; whether I am in company, or in study, or even preaching, the soul ought to cast a glance of abhorrence at the sin. If I go on with the duty, leaving the sin unconfessed, I go on with a burdened conscience, and add sin to sin. I think I ought, at certain times of the day,—my best times—say after breakfast and after tea,—to confess solemnly the sins of the previous hours, and to seek their complete remission.

“‘I find that the devil often makes use of the confession of sin to stir up again the very sin confessed into new exercise, so that I am afraid to dwell upon the confession. I must ask experienced Christians about this. For the present, I think I should strive against this awful abuse of the confession, whereby the devil seeks to frighten me away from confession. I ought to take all methods for seeing the vileness of my sins. I ought to regard myself as a condemned branch of Adam, as partaker of a nature opposite to God from the womb, Ps. 51—as having a heart, full of all wickedness, which pollutes every thought, word and action, during my whole life, from birth to death. I ought to confess often the sins of my youth, like David and Paul—my sins before conversion, my sins since conversion—sins against light and knowledge—against love and grace—against each person of the Godhead.

I ought to look at my sins in the light of the holy law—in the light of God's countenance—in the light of the cross—in the light of the judgment-seat—in the light of hell—in the light of eternity. I ought to examine my dreams, my floating thoughts, my predilections, my often recurring actions, my habits of thought, feeling, speech and action—the slanders of my enemies, and the reproofs and even banterings of my friends—to find out traces of my prevailing sin—matter for confession. I ought to have a stated day of confession, with fasting—say, once a month. I ought to have a number of Scriptures marked to bring sin to remembrance. I ought to make use of all bodily affliction, domestic trial, frowns of Providence on myself, house, parish, church, or country, as calls from God to confess sin. The sins and afflictions of other men should call me to the same. I ought, on Sabbath evenings, and on communion Sabbath evenings, to be especially careful to confess the sins of holy things. I ought to confess the sins of my confessions—their imperfections, sinful aims, self-righteous tendency, etc.—and to look to Christ, as having confessed my sins perfectly over his own sacrifice.

“I ought to go to Christ for the forgiveness of each sin. In washing my body, I go over every spot, and wash it out. Should I be less careful in washing my soul? I ought to see the stripe that was made on the back of Jesus by each of my sins. I ought to see the infinite pang thrill through the soul of Jesus equal to an eternity of my hell for my sins, and for all of them. I ought to see that in Christ's blood-shedding, there is an infinite overpayment for all my sins. Although Christ did not suffer more than infinite justice demanded, yet he could not suffer at all without laying down an infinite ransom.

“I feel, when I have sinned, an immediate reluctance to go to Christ. I am ashamed to go. I feel as if it would do no good to go—as if it were making Christ a minister of sin, to go straight from the swine-trough to the best robe—and a thousand other excuses; but I am persuaded they are all lies, direct from hell. John argues the opposite way, ‘If any man sin, we have an advocate with the Father;’ Jeremiah 3: 1, and a thousand other scriptures are against it. I am sure there is neither peace nor safety from deeper sin, but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is folly to the world and the beclouded heart, but it is the way.

“I must never think a sin too small to need immediate application to the blood of Christ. If I put away a good conscience, concerning faith, I make shipwreck. I must never think my sins too great, too aggravated, too presumptuous, as when done on my knees, or in preaching, or by a dying bed, or during dangerous illness—to hinder me from fleeing to Christ. The weight of my sins should act like the weight of a clock; the heavier it is, it makes it go the faster.

“I must not only wash in Christ's blood, but clothe me in Christ's obedience. For every sin of omission in self, I may find a divinely-perfect obedience ready for me in Christ. For every sin of commission in self, I may find not only a stripe or a wound in Christ, but also a perfect rendering of the opposite obedience in my place, so that the law is magnified—its curse more than carried—its demand more than answered.

"Often the doctrine of *Christ for me* appears common, well-known, having nothing new in it; and I am tempted to pass it by, and go to some Scripture more taking. This is the devil again. *Christ for us* is ever new, ever glorious, 'Unsearchable riches of Christ,'—an infinite object, and the only one for a guilty soul. I ought to have a number of Scriptures ready, which lead my blind soul directly to Christ, such as Is. 45, Rom. 3.

"2. *To be filled with the Holy Spirit*, I am persuaded that I ought to study more my own weakness. I ought to have a number of Scriptures ready to be meditated on, such as Rom. 7, John 15, to convince me that I am a helpless worm.

"I am tempted to think that I am now an established Christian—that I have overcome this or that lust so long—that I have got into the habit of the opposite grace—so that there is no fear; I may venture very near the temptation, nearer than other men. This is a lie of Satan. I might as well speak of gunpowder getting by habit a power of resisting fire, so as not to catch the spark. As long as powder is wet, it resists the spark; but when it becomes dry, it is ready to explode at the first touch. As long as the Spirit dwells in my heart, he deadens me to sin, so that, if lawfully called through temptation, I may reckon upon God carrying me through. But when the Spirit leaves me, I am like dry gunpowder. O for a sense of this!

"I am tempted to think that there are some sins, for which I have no natural taste, such as strong drink, profane language, etc., so that I need not fear temptation to such sins. This is a lie—a proud, presumptuous lie. The seeds of all sins are in my heart, and perhaps all the more dangerously that I do not see them.

"I ought to pray and labor for the deepest sense of my utter weakness and helplessness that ever a sinner was brought to feel. I am helpless in respect of every lust that ever was, or ever will be in the human heart. I am a worm—a beast—before God. I often tremble to think that this is true. I feel as if it would not be safe for me to renounce all indwelling strength—as if it would be dangerous for me to feel, what is the truth, that there is nothing in me keeping me back from the grossest and vilest sin. This is a delusion of the devil. My only safety is to know, feel, and confess my helplessness, that I may hang upon the arm of Omnipotence. . . . I daily wish that sin had been rooted out of my heart. I say, Why did God leave the roots of lasciviousness, pride, anger, etc., in my bosom? He hates sin, and I hate it; why did he not take it clean away? I know many answers to this which completely satisfy my judgment, but still I do not feel satisfied. This is wrong. It is right to be weary of the being of sin, but not right to quarrel with my present 'good fight of faith.' . . . The falls of professors into sin make me tremble. I have been driven away from prayer, and burdened in a fearful manner, by hearing or seeing their sin. This is wrong. It is right to tremble, and to make every sin of every professor a lesson of my own helplessness; but it should lead me the more to Christ. . . . If I were more deeply convinced of my utter helplessness, I think I would not be so alarmed when I hear of the falls of other men. . . . I should study those sins in which I am most helpless, in which passion becomes like a whirlwind, and I like a straw. No figure of speech can represent my utter want

of power to resist the torrent of sin. . . I ought to study Christ's omnipotence more, Heb. 7 : 25 ; 1 Thes. 5 : 23 ; Rom. 6 : 14 ; 5 : 9, 10, and such Scriptures should be ever before me. . . Paul's thorn, 2 Cor. 12, is the experience of the greater part of my life. It should be ever before me. There are many subsidiary methods of seeking deliverance from sins, which must not be neglected,—thus, marriage, 1 Cor. 7 : 2 ; fleeing, 1 Tim. 6 : 11 ; 1 Cor. 6 : 18 ; watch and pray, Mat. 26 : 41 ; the word, 'It is written, it is written.' So Christ defended himself, Mat. 4. But the main defence is casting myself into the arms of Christ like a helpless child, and beseeching him to fill me with the Holy Spirit. 'This is the victory that overcometh the world, even our faith,'—1 John 5 : 4, 5,—a wonderful passage.

"I ought to study Christ as a living Saviour more—as a shepherd, carrying the sheep he finds—as a king, reigning in and over the souls he has redeemed—as a captain, fighting with those who fight with me, Ps. 35 ; as one who has engaged to bring me through all temptations and trials, however impossible to flesh and blood.

"I am often tempted to say, How can this man save us ? How can Christ in heaven deliver me from lusts which I feel raging in me, and nets I feel enclosing me ? This is the father of lies again. He is able to save unto the uttermost.

"I ought to study Christ as an Intercessor. He prayed most for Peter, who was to be most tempted. I am on his breastplate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference ; he is praying for me.

"I ought to study the Comforter more—his Godhead, his love, his almightiness. I have found by experience that nothing sanctifies me so much as meditating on the Comforter, as John 14 : 16. And yet, how seldom I do this. Satan keeps me from it. I am often like those men who said, They knew not if there be any Holy Ghost. . . I ought never to forget that my body is dwelt in by the Third Person of the Godhead. The very thought of this should make me tremble to sin, 1 Cor. 6. . . I ought never to forget that sin grieves the Holy Spirit—vexes, and quenches him. If I would be filled with the Spirit, I feel I must read the Bible more, pray more and watch more.

"3. *To gain entire likeness to Christ*, I ought to get a high esteem of the happiness of it. I am persuaded that God's happiness is inseparably linked in with his holiness. Holiness and happiness are light and heat. God never tasted one of the pleasures of sin.

"Christ had a body such as I have, yet he never tasted one of the pleasures of sin. The redeemed, through all eternity, will never taste one of the pleasures of sin ; yet their happiness is complete. It would be my greatest happiness to be, from this moment, entirely like them. Every sin is something away from my greatest enjoyment. . . The devil strives night and day to make me forget this, or disbelieve it. He says, Why should you not enjoy this pleasure as much as Solomon or David ? You may go to heaven also. I am persuaded that this is a lie—that my true happiness is to go and sin no more.

"I ought not to delay parting with sins. Now is God's time. 'I

made haste and delayed not.' . . . I ought not to spare sins because I have long allowed them as infirmities, and others would think it odd, if I were to change all at once. What a wretched delusion of Satan that is !

"Whatever I see to be sin, I ought, from this hour, to set my whole soul against it, using all scriptural methods to mortify it—as, the Scriptures, special prayer for the Spirit, fasting, watching.

"I ought to mark strictly the occasions when I have fallen, and avoid the occasion, as much as the sin itself.

"Satan often tempts me to go as near to temptation as possible, without committing the sin. This is fearful—tempting God and grieving the Holy Ghost. It is a deep-laid plot of Satan.

"I ought to flee all temptation, according to Prov. 4 : 15—'Avoid it, pass not by it, turn from it, and pass away.'

"I ought constantly to pour out my heart to God, praying for entire conformity to Christ—for the whole law to be written on my heart. . . . I ought statedly and solemnly to give my heart to God—to surrender my all into his everlasting arms, according to the prayer, Ps. 31,—'Into thine hand I commit my spirit,'—beseeching him not to let any iniquity, secret or presumptuous, have dominion over me, and to fill me with every grace that is in Christ, in the highest degree that it is possible for a redeemed sinner to receive it, and, at all times, till death.

"I ought to meditate often on heaven, as a world of holiness—where all are holy—where the joy is holy joy—the work, holy work ; so that, without personal holiness, I never can be there. . . . I ought to avoid the appearance of evil. God commands me, and I find that Satan has a singular art in linking the appearance and reality together.

"I find that speaking of some sin defiles my mind, and leads me into temptation ; and I find that God forbids even saints to speak of the things that are done of them in secret. I ought to avoid this.

"Eve, Achan, David, all fell through the lust of the eye. I should make a covenant with mine and pray, 'Turn away mine eyes from vanity.' . . . Satan makes unconverted men like the deaf adder to the sound of the gospel. I should pray to be made deaf by the Holy Spirit to all that would tempt me to sin.

"One of my most frequent occasions of being led into temptation is this,—I say, it is needful to my office that I listen to this, or look into this, or speak of this. So far this is true ; yet I am sure Satan has his part in this argument. I should seek divine direction to settle how far it will be good for my ministry, and how far evil for my soul, that I may avoid the latter.

"I am persuaded that nothing is thriving in my soul, unless it is growing. 'Grow in grace.' 'Lord, increase our faith.' 'Forgetting the things that are behind.' . . . I am persuaded that I ought to be inquiring at God and man what grace I want, and how I may become more like Christ. . . . I ought to strive for more purity, humility, meekness, patience under suffering, love. 'Make me Christ-like in all things,' should be my constant prayer. 'Fill me with the Holy Spirit.'

2. REFORMATION IN SECRET PRAYER.

"I ought not to omit any of the parts of prayer—confession, adoration, thanksgiving, petition and intercession.

"There is a fearful tendency to omit confession, proceeding from low views of God and his law—slight views of my heart and the sins of my past life. This must be resisted. There is a constant tendency to omit adoration, when I forget to whom I am speaking—when I rush heedlessly into the presence of Jehovah, without remembering his awful name and character—when I have little eyesight for his glory, and little admiration of his wonders. 'Where are the wise?' I have the native tendency of the heart to omit giving thanks. And yet it is specially commanded, Phil. 4: 6. Often when the heart is selfish—dead to the salvation of others—I omit intercession. And yet it especially is the spirit of the great Advocate, who has the name of Israel always on his heart.

"Perhaps every prayer need not have all these; but surely a day should not pass without some space being devoted to each.

"I ought to pray before seeing any one. Often when I sleep long, or meet with others early, and then have family prayer, and breakfast, and forenoon callers, often it is eleven or twelve o'clock, before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day, and went into a solitary place. David says, 'Early will I seek thee; thou shalt early hear my voice.' Mary Magdalene came to the sepulchre while it was yet dark. Family prayer loses much of its power and sweetness; and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp untrimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it is far better to begin with God—to see his face first—to get my soul near him, before it is near another. 'When I awake, I am still with thee.'

"If I have slept too long, or am going on an early journey, or my time is any way shortened, it is better to dress hurriedly, and have a few minutes alone with God, than to give it up for lost.

"But in general it is best to have at least one hour alone with God, before engaging in any thing else. At the same time, I must be careful not to reckon communion with God by minutes or hours, or by solitude. I have pored over my Bible, and on my knees for hours, with little or no communion; and my times of solitude have been often times of greatest temptation.

"As to intercession, I ought daily to intercede for my own family, connections, relatives, and friends; also for my flock—the believers, the awakened, the careless; the sick, the bereaved; the poor, the rich; my elders, Sabbath school teachers, day school teachers, children, tract distributors—that all means may be blessed—Sabbath day preaching and teaching; visiting of the sick, visiting from house to house, providences, sacraments. I ought daily to intercede briefly for the whole town, the Church of Scotland, all faithful ministers; for vacant congregations, students of divinity, etc.; for dear brethren by name; for missionaries to Jews and Gentiles; and for this end, I must read missionary intelligence regularly, and get acquainted with all that is doing throughout the world. It would stir me up to pray with the map

before me. I must have a scheme of prayer; also the names of missionaries marked on the map. I ought to intercede at large for the above on Saturday morning and evening from seven to eight. Perhaps also I might take different parts for different days; only I ought daily to plead for my family and flock. I ought to pray in every thing. 'Be careful for nothing; but in every thing . . . by prayer and supplication, make your requests known unto God.' Often I receive a letter asking to preach, or some such request. I find myself answering before having asked counsel of God. Still oftener a person calls and asks me something, and I do not ask direction. Often I go out to visit a sick person in a hurry, without asking his blessing, which alone can make the visit of any use. I am persuaded that I ought never to do any thing without prayer, and, if possible, special, secret prayer.

"In reading the history of the Church of Scotland, I see how much her troubles and trials have been connected with the salvation of souls and the glory of Christ. I ought to pray far more for our church, for our leading ministers by name, and for my own clear guidance in the right way, that I may not be led aside, or driven aside from following Christ. Many difficult questions may be forced on us for which I am not fully prepared, such as the lawfulness of covenants. I should pray much more in peaceful days, that I may be guided rightly when days of trial come.

"I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into any corner. The morning hours, from six to eight, are the most uninterrupted, and should be thus employed, if I can prevent drowsiness. A little time after breakfast might be given to intercession. After tea is my best hour, and that should be solemnly dedicated to God if possible.

"I ought not to give up the good old habit of prayer before going to bed; but guard must be kept against sleep; planning what things I am to ask is the best remedy. When I awake in the night, I ought to rise and pray, as David and John Welsh did.

"I ought to read three chapters in the Bible in secret every day, at least.

"I ought, on Sabbath morning, to look over all the chapters read through the week, and especially the verses marked. I ought to read in three different places. I ought also to read according to subjects, lives, etc."

This paper, which we have quoted at large, he left evidently unfinished. Some parts of it might not be deemed, under all circumstances, expedient for other ministers. But in its general spirit, it is very valuable; and, as a guide to the devotional, we cannot do otherwise than recommend it.

We have omitted to mention that, at an earlier period, he was engaged in a mission of inquiry, set on foot in Scotland about the year 1838, in respect to the spiritual condition of the Jews in Palestine and elsewhere. The

design of this mission was to learn what doors were open for the important service of introducing true Christianity among this ancient, though now miserable and degraded people. Mr. McCheyne had been compelled, by decaying health, to take a temporary furlough from his duties; and, the confidence and esteem of his brethren having called him, though so young, to the responsible work of a tour of exploration among them, he embraced the opportunity thus offered him; having not only the hope of doing good in this cause, but also the additional hope of invigorating his constitution by the recreation of a protracted journey, and the healing influence of the air of more genial climes.

This tour gave occasion for some of the most interesting portions of the present Memoir. The spirit of devotion to his ministerial work kept his attention always alert during his wanderings. He seized every opportunity for observing the Biblical illustrations, ever bursting upon the eye of the traveller in the interesting countries where once trod the feet of apostles and of the Son of God. In this tour also originated the "Familiar Letters" to his friends,—an interesting account of his observations abroad; these "Letters" are included in the present volumes. They have also been printed separately in a small 16mo volume.

This journey occupied Mr. McCheyne from March to Nov. 1839. He returned to his charge, invigorated in body and advanced in religion. After his return, he labored in his accustomed manner, though perhaps with more of confidence, energy, faithfulness and zeal. As if he foresaw that his remaining work must be performed within a very brief compass, he was incessant in his efforts to do good. In the beginning of the year 1843, the state of his mind indicated that he was rapidly ripening for heaven. Flying like a seraph from point to point, wherever he could be useful in his Master's cause, he carried the spirit of his celestial home with him every where. His preaching was with unusual solemnity. One said of a sermon preached by him at Collace, in January, 1843, from the text in 1 Cor. 9: 27,—“a castaway,”—that “it was like a blast of the trumpet that shall awaken the dead.” His letters showed that he was breathing after glory. In one of them he wrote,—“Often, often, I would like to depart

and be with Christ—to mount the Pisgah-top and take a farewell look of the church below, and leave my body and be present with the Lord. Ah, it is far better.” Again, “I do not expect to live long. I expect a sudden call some day—perhaps soon—and therefore I speak very plainly.”

His last illness was short. On Sabbath, March 12, he preached three times,—twice to his own people, and once at an out-station. Early in the same week, he exhibited signs of restlessness and fever; sometimes he was oppressed by despondency, and sometimes filled with an exulting faith.

“On the following Sabbath, when one expressed a wish that he had been able to go forth as usual to preach, he replied, ‘My thoughts are not your thoughts, neither are my ways your ways, saith the Lord;’ and added, ‘I am preaching the sermon that God would have me to do.’

“On Tuesday, the 21st, his sister read to him several hymns. The last words he heard, and the last he seemed to understand, were those of Cowper’s hymn, ‘Sometimes the light surprises the Christian as he sings.’ And then the delirium came on.

“At one time, during the delirium, he said to his attendant, ‘Mind the text, 1 Cor. 15 : 58, Be ye steadfast, unmoveable, always abounding in the work of the Lord,’—dwelling with much emphasis on the last clause, ‘forasmuch as ye know that your labor is not in vain in the Lord.’ . . . His voice, which had been weak before, became very strong now; and often was he heard, speaking to or praying for his people. ‘You must be awakened in time, or you will be awakened in everlasting torment, to your eternal confusion.’ ‘You may soon get me away, but that will not save your souls.’ Then he prayed, ‘This parish, Lord, this people, this whole place.’ At another time, ‘Do it thyself, Lord, for thy weak servant.’ And again, as if praying for the saints, ‘Holy Father, keep through thine own name those whom thou hast given me.’

“Thus he continued most generally engaged, while the delirium lasted, either in prayer, or in preaching to his people, and always apparently in a happy frame, till the morning of Saturday the 25th. On that morning, while his kind medical attendant, Dr. Gibson, stood by, he lifted up his hands as if in the attitude of pronouncing the blessing, and then sank down. Not a groan, or a sigh, but only a quiver of the lip, and his soul was at rest.”

This solemn, yet interesting scene strongly reminds us of the ascension of our Lord, who lifted up his hands and blessed his disciples, “and while he was blessing them he was parted from them, and a cloud received him out of their sight.” So did this youthful and devoted minis-

ter of Christ. May the mantle of his piety rest upon the young pastors who survive.

The Memoir covers 148 pages of the first volume. The letters, addressed to various persons, chiefly on religious topics, form the next division of the volume, and embrace 108 pages. Many of these letters are examples of what has been said, that he scarcely wrote to any individual, for any purpose, without seasoning his epistle by some savory remarks on heavenly things. Many of the letters are entirely filled with exhibitions of religious truth. They are written with great simplicity, clearness and earnestness, and are worthy, in many respects, to be exhibited as models of religious letter-writing. Ten of the letters are denominated "pastoral letters," having been written by him, during his journeys, to his absent flock. The editor has placed over each of the letters a title, describing the prominent subject, and giving the reader the means of discerning at a glance the topics treated on every page. Many of these titles have a touching interest, and will readily secure the perusal of the serious and devout reader. We shall present a few extracts from these letters, both as specimens of his correspondence, and for the just and beautiful spirit they breathe, and for the truths embraced in them. They are a true exhibition of the manner and spirit of their author.

The first is a letter to a parishioner, and entitled,—
"Riches of Christ—resemblance to him."

"I am sorry to leave town without seeing you; but I find myself obliged to do so. A long and interesting meeting of Presbytery took up the greater part of my time. I am delighted to hear that you are still keeping a little better, and fondly hope the Lord may restore you to us once more, to help us by your prayers in these trying, but glorious times. I would like to have seen you once again before going back; but I must just content myself with casting you on the Lord, on whom you believe. Precious friend and unchangeable priest is Christ—sweeter to you than honey and the honey-comb. How great is the goodness he hath laid up for them that fear him! Just as the miser lays up money, that he may feast his eyes upon it, so Christ has laid up unsearchable riches, that he may supply all our need out of them. Unfathomable oceans of grace are in Christ for you. Dive and dive again; you will never come to the bottom of these depths. How many millions of dazzling pearls and gems are at this moment hid in the deep recesses of the ocean caves! But there are unsearchable riches in Christ. Seek more of them. The Lord enrich you with them. I

have always thought it a very pitiful show when great people ornament themselves with brilliants and diamonds ; but it is the truest wisdom to adorn the soul with Christ and his graces. 'Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me, days without number.' You see my pen runs on, though I fear you will hardly be able to read what I write. The Lord Jesus give you out of his fulness, and grace for grace. In a mirror you will observe that every feature of the face is reflected—both the large and small features. Now our soul should be a mirror of Christ ; we should reflect every feature. For every grace in Christ, there should be a counterpart grace in us. The Lord give you this ; then I can ask no more for you. Your times are in his hand, Ps. 31. May you have the blessing of Asher, 'As thy days, so shall thy strength be.'"

The next extract is from a letter to a parishioner on a sick bed. It is entitled, "How cares and troubles sanctify."

"I may not see you for a little, as I am not strong ; and therefore I send you a line in answer to your letter. I like to hear from you, and especially when God is revealing himself to your soul. All his doings are wonderful. It is, indeed, amazing how he makes use of affliction to make us feel his love more. Your house is, I trust, in some measure like that house in Bethany of which it is said, 'Now Jesus loved Martha, and her sister, and Lazarus.' They had different degrees of grace. One had more faith, and another more love, still Jesus loved them all. Martha was more inclined to be worldly than Mary, yet Jesus loved them both. It is a happy house, when Jesus loves all that dwell in it. Surely it is next door to heaven.

"The message of Martha and Mary to Christ, (John 11: 3,) teaches you to carry all your temporal, as well as your spiritual troubles to his feet. Leave them there. Carry one another's case to Jesus. Is it not a wonderful grace in God to have given you peace in Christ, before laying you down on your long sick bed ? It would have been a wearisome lie, if you had been an enemy to God ; and then it would have been over hell. Do you feel, Rom. 5: 3, to be true in your experience ? You cannot love trouble for its own sake ; bitter must always be bitter, and pain must always be pain. God knows you cannot love trouble. Yet for the blessings that it brings, he can make you pray for it. Does trouble work patience in you ? Does it lead you to cling closer to the Lord Jesus—to hide deeper in the rock ? Does it make you 'be still and know that he is God ?' Does it make you

'Lie passive in his hand,
And know no will but his ?'

Thus does patience work experience—an experimental acquaintance with Jesus. Does it bring you a fuller taste of his sweetness, so that you know whom you have believed ? And does this experience give you a further hope of glory—another anchor cast within the veil ? And does this hope give you a heart that cannot be ashamed, because

convinced that God has loved you, and will love you to the end? Ah, then you have got the improvement of trouble, if it has led you thus. Pray for me still, that I may get the good of all God's dealings with me. Lean all on Jesus. Pray for a time of the pouring out of God's Spirit, that many more may be saved. I hope the Lord's work is not done in this place yet. Ever your affectionate pastor, etc."

The following fine sentiments, addressed to a person in affliction, are worthy to be quoted.

"Improve this sharp wind, dear A., for you will soon lose the benefit, if not carefully sought after. Search out the Achan in your heart at such an hour. Let affliction strike heavy blows at your corruptions, your idolatries, and self-pleasing, and worldly schemes. Learn much of Christ at such an hour. Study him at the grave of Lazarus (John 11); and at the gate of Nain (Luke 8: 11); and also within the veil (Rev. 1: 18). Do not be ashamed to grieve deeply; but let your sadness find relief in the bosom that was pierced with the spear.

"'Is any afflicted? Let him pray.' Strange, Satan often tempts us to restrain prayer at such a time. Be very gentle towards the souls of your kindred now."

These specimens of his letters are very inadequate to show their true character and value; but we cannot allow much more space to such extracts. On reëxamining the letters, it seems to us that the parts which we have left are more beautiful, rich and evangelical than those we have taken. The letters touch upon a variety of topics, and form a rich variety of affectionate and holy correspondence.

We content ourselves with a single extract farther, from a letter entitled, "Passing on to glory." It is the last that was written by him, and is dated seventeen days before his death.

"I send a few lines to you in answer to yours. You complain of the plague of your own heart, and so you will, till you die. You know little yet of its chambers of imagery. All that is ours is sin. Our wicked heart taints all we say and do; hence the need of continual atonement in the blood of Jesus. It is not one pardoning that will serve the need of our souls. We must have daily, hourly pardons. I believe you are in the furnace, but it is a short one. Soon the bridegroom will come, and we shall be with him, and like him, and God shall wipe away all tears from our eyes. I burst through all the cobwebs of present things; and, his Spirit anointing my eyes, look at Jesus as one beside me. Blessed elder brother, with two natures—God and man—ever living, never dying, never changing. I was preaching last Sabbath on Heb. 9: 13, 14. 'He through the eter-

nal Spirit offered himself.' It was very sweet to myself. In the afternoon I preached on Rev. 2: 4, 5. 'I have this against thee, that thou hast left thy first love.' I fear many of my people have done so; therefore it was very suitable. Several, I see, have felt it very deeply. In the evening I preached on Ps. 78: 41,—'They turned back and tempted God, and limited the Holy One of Israel,'—on the sinfulness of limiting God. It was a very sweet and solemn day. Meantime, stay your soul on God. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.' A few more trials—a few more tears—a few more days of darkness, and we shall be forever with the Lord. 'In this tabernacle we groan, being burdened.' All dark things shall yet be cleared up—all sufferings healed—all blanks supplied, and we shall find fulness of joy (not one drop wanting), in the smile and presence of our God. It is one of the laws of Christ's kingdom, 'We must through much tribulation enter into the kingdom of God.' We must not reckon upon a smooth road to glory, but it will be a short one. How glad I am that you have received the word in much affliction, with joy of the Holy Ghost. Cleave closely to Jesus, that you may not have to say, in a little, 'O that I had affliction back again, to quicken me in prayer, and make me lie at his feet.'

'Trials make the promise sweet,
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low, and keep me there.'

"This land will soon be strangely convulsed, if God prevent not. The plans now preparing for carrying the gospel into every corner of the land are sweet indeed. If I be spared and strengthened, I go to London towards the end of April. . . . My poor flock; how I yearn over them! So many of them careless, and judgment at the door!

"I must add no more, as I have work before me. May you experience more and more that, 'when he giveth quietness, none can make trouble,'—even as you once experienced the other, 'When he hideth his face, who then can behold him?' Soon we shall see him as he is; then our trials shall be done. We shall reign with him, and be entirely like him. The angels will know us by our very faces to be brothers and sisters of Jesus.

"Remember Jesus for us is all our righteousness before a holy God, and Jesus in us is all our strength in an ungodly world. Persevere even to death; eternal life will make up for all. I was reading to day, 'God hath granted repentance unto life.' Remember Barnabas's advice, 'Cleave to the Lord;' not to man, but the Lord. May he perfect all that concerneth you. Do not fear the face of man. Remember how small their anger will appear in eternity. Till then, believe me your friend in gospel bands, etc."

We have not left ourselves space to speak of the remaining portions of these volumes. We can only say

in general, that we have perused them with pleasure and profit, and deem them richly worthy of a place among our biographical and theological literature.

ARTICLE X.

IMPORT OF BAPTISM.

Baptism with reference to its Import and Modes. By EDWARD BEECHER, D. D.

Baptism in its Mode and Subjects. By ALEXANDER CARSON, LL. D., Minister of the Gospel.

THE work of Dr. Beecher is chiefly a republication of his articles on baptism, which appeared some years since in the *Biblical Repository*, with a re-statement of his principal positions, and some additional remarks on the strictures of Dr. Carson. Whatever interest his work has excited, either in this country or in England, is to be attributed, we imagine, rather to the novelty and extravagance of the views presented, and the zeal of their author in advocating them, than to any real confidence felt, or supposed to be felt, in their soundness or availability. It is true, there seems to be on many Pedobaptist minds an impression that he has advanced something in support of their views, that is unanswerable and decisive; and yet it is accompanied, we apprehend, with a conviction, scarcely less extensive, that the distinctive theory in behalf of which this decisive proof is adduced, is, in reality, untenable and groundless.* We are not aware that it has

* A single fact will sufficiently show that this remark is made not without ground. Since the first appearance of Dr. Beecher's work, in a public document prepared by a committee appointed by the Board of the American Bible Society, and composed of distinguished gentlemen belonging to the various Pedobaptist denominations, it is stated, that most Christian denominations, including, of course, the denominations represented in the committee, believe that the word baptize, as it occurs in the New Testament, "cannot be translated;" whereas Dr. Beecher's whole argument is framed expressly to prove that it may be properly translated, *to purify*;—although, he suggests, an actual translation, in

been unequivocally endorsed by any respectable body of Pedobaptists, or any distinguished individual in the Pedobaptist ranks, on either side of the water. The commendatory notices of the work, however, which have appeared in certain Pedobaptist journals, together with the note of triumph with which Dr. Beecher closes his remarks on the strictures of Dr. Carson, (the "very brevity" of which he claims as an argument for the soundness of his theory,) especially when taken in connection with the opinion expressed on page 245, that all has been done to refute his positions that will be attempted, may seem to call for a fuller and more general examination of the work than it has yet received.

The work properly consists of three parts: 1. An attempt to show that the religious sense of *baptizo* is to purify. 2. An examination of Rom. 6: 3, 4, and Col. 2: 12. 3. Remarks on the position and character of the Baptist denomination.

Before proceeding to a particular examination of its several parts, we may notice two or three of its general characteristics.

1. The general spirit of the work, although in many of its parts unexceptionable, is, wherever the position or views of his opponents come directly under review, by no means pleasant. There is, notwithstanding all that is said respecting the importance of a right spirit in a controversialist, and the wickedness and evil tendency of indulgence in its opposite,—there is an apparent lack of Christian charity and courtesy, which we are sorry to witness. Many of his remarks respecting the Baptist denomination, for example, might have been spared. A regard alike for truth and courtesy, we should have supposed, would have dictated their suppression. Notice, for example, the intimation thrown out in various forms on pages 180—184, that the bad spirit by which he supposes Dr. Carson to be influenced, and which he frequently takes occasion to censure in the strongest terms,

new versions of the Bible, may not, perhaps, for reasons of expediency, be advisable. An apposite illustration of our remark is also furnished in the recent work on baptism by Dr. Peters. He apparently expresses the fullest confidence in the conclusiveness of Dr. Beecher's argument; and yet, in conclusion, contends that baptism properly denotes virtual, symbolical purification, or consecration; and hence cannot be correctly rendered, to purify.

pervades, with some honorable exceptions, the great body of the denomination, and is in danger by "infection" of arousing in their hearts "malignant emotions" towards their brethren of other denominations. Had Dr. Beecher been acquainted to any great extent with the denomination, he would have known that nothing could be more opposed to truth, than such an intimation;—he would have seen abundant reason to be convinced that they are behind no body of Christians, in the exercise of that spirit which he so largely commends. Indeed, we believe, strangely as it may strike the minds of Dr. Beecher and many of his Pedobaptist friends, it is susceptible of the clearest proof that the position maintained by the Baptist churches in this country, is, in itself, of all occupied by the disciples of Christ, the least favorable to the promotion of an uncharitable and merely sectarian spirit. Nor is this view at all brought into suspicion, on the one hand, by the decided language in which they are accustomed to express their disapprobation of what they regard as having originated in the superstition of men, and to be a manifest violation of the laws of God; nor, on the other hand, by their strict and firm adherence to the order established by Christ for the regulation of his visible church. Properly distinguishing between Christian communion and affection, and the privileges pertaining to an organized church relationship,—in the distinct recognition of which they stand alone in the Christian world,—they occupy a ground peculiarly favorable to the exercise of the largest Christian charity consistent with the claims of evangelical religion. Nor would Dr. Beecher, were he to become acquainted with the spirit which really pervades the body, find that they had failed to experience the benefits naturally resulting from this position. Without such acquaintance it is unbecoming in him to prefer against them, even indirectly, charges as groundless as they are ungenerous.

But it is in his reply to Dr. Carson that the objectionable feature of his book to which we have alluded, especially appears. He has much to say, as we have intimated, respecting Dr. Carson's "bad spirit." Proof of this we find in the sarcastic tone of Dr. Carson's strictures on the former part of his work, and the want of respect evinced for the qualifications of his antagonist as

a philologist and controversialist; in his designating the reasoning presented in particular cases, as "cavilling," "weak," "foolish," "childish," "absurd," "perverse," "confused," of a nature to be "unworthy of a candid mind or a sound understanding," as indicating "an excessive deficiency of perspicuity," "an amazing want of discrimination;" and in a single instance, in his pronouncing a suggestion, as to what it is "fit and reasonable" that God should appoint, if carried out and applied to what he has actually appointed, "blasphemous;"* while at the same time, the sincerity and honesty of Dr. Beecher are freely admitted. Whether such language taken in connection with such an admission, and especially as disconnected with the facts, and what Dr. Carson considered the "absurdities" which provoked it, is sufficient to justify the charge, so freely and constantly made, that he wrote under the influence of a bad spirit, or whether Dr. Beecher is the most suitable judge in the case, we leave our readers to decide. We have no disposition to justify, much less to imitate, Dr. Carson's style of writing. The treatment, however, of which Dr. Beecher so loudly complains as having received from the hands of his reviewer, objectionable as it may appear, is, in our opinion, far more than reciprocated, and frequently in the use of the very language complained of in Dr. Beecher's rejoinder. His reviewer is freely charged, and, in our estimation, without the slightest ground, with a want, not only of "mental enlargement" and sound "scholarship," but of candor, sincerity, honesty, in fine, of almost every Christian virtue, except essential "piety." We do not recollect, for example, to have ever met, in all the history of religious controversy, with a more delib-

*The manner in which Dr. Beecher alludes to this fact, as also to others of a similar kind, we regard as adapted to leave an impression entirely erroneous on the minds of his readers. Commenting on the declaration of Dr. Carson, that he "never pronounces on the motives of his opponents," that he "never judges the heart," he says, "What, then, is the meaning of such charges as, finally, [and, as is evidently implied, chiefly,] 'that I am guilty of blasphemy?' p. 495." Now no such expression as is here, by the use of the marks of quotation, ascribed to Dr. Carson, is found in the passage to which reference is made. No such direct charge is preferred; and, least of all, one that involves any reference to the "motives" or intentions of the "heart." The fact is simply as we have stated it. Does Dr. Beecher really suppose that his reviewer intended to accuse him of having it in his "heart" to commit the sin of blasphemy? And yet it is ostensibly to prove this, that his language is referred to. On any other supposition, the reference is entirely inapposite and irrelevant.

erate and ungenerous attack on the moral integrity of an opponent than the following : " When a man makes such professions whilst doing such acts, I cannot but call his professions the guise of zeal for the glory of God, and declare that he is unwilling to admit the truth, and therefore misrepresents and denies it." It would be little to say that we consider this accusation entirely groundless ; as it is generally easy to account for an actual misrepresentation on the ground of carelessness or oversight, or from some similar cause. In the present case, we think we may say in truth, the statement of Dr. Carson, in immediate view of which this language is used, not merely affords no evidence of intentional misrepresentation, but is in the sense in which it would naturally be understood, and in which it obviously was understood by Dr. Carson, strictly correct. As this is a case on which Dr. Beecher chiefly insists to substantiate his charge of wilful misrepresentation, our readers will excuse us if we call their attention to the facts. Dr. Carson, in his strictures on President Beecher's articles first published in the *Biblical Repository*, had said, alluding to the use of the word *baptizo*, " If the writings of the fathers prove that they understood this word in Mr. Beecher's sense, must not Mr. Beecher prove this by alleging examples of the use of the word in this sense ? But Mr. Beecher attempts no such thing. He does not appeal to the use of the word by the fathers, but to other words applied by the fathers to the same ordinance." Mr. Beecher in a reply attempts to show that this statement is incorrect. In a second edition of Dr. Carson's work, however, it is left unchanged. What, then, are the facts in view of which it was originally made ? Mr. Beecher, in the course of an argument, occupying several pages, in which he illustrates the usage of the Greek fathers in applying such terms as *ἀναγεννᾶω*, to regenerate, *φωτίζω*, to illuminate, *καθαρίζω*, to purify, to baptism, refers to a single fact, brought to view in three passages quoted from Chrysostom and Theophylact, to wit, that according to the representation of these fathers our Lord had styled his death a baptism, in view of its purifying effects, pp. 52, 244. This, it will be perceived at a glance, is not a case of the actual use of the word as such in the language ; it is merely an expression of opinion as to the ground on which a certain event

could be styled a baptism; and one which would have been as appropriate in the English or any other language, as in the Greek. This was evidently the view of Dr. Carson. He says, expressly, "Is it not obvious that Chrysostom refers not to the name of the rite, [or the word baptism,] but to the rite itself in its import?" The meaning of Chrysostom is perfectly the same, whatever may be supposed to be the meaning of the word baptism. This, then, was not in the view of Dr. Carson, in any sense, a case of the use of the word, as such; the allusion was merely to the "rite itself," and not to its "name," or to the "word baptism." In what respect, then, has Dr. Carson "denied or misrepresented the truth" with regard to the facts pertaining to President Beecher's argument? Has he not, at the proper point, directly informed his readers that Mr. Beecher appeals to these passages, and that, too, for the express purpose "of proving that the fathers used the word as signifying purification?" Has he not fairly exhibited the facts adduced by Mr. Beecher in support of his position, and allowed them to have their full force on the minds of his readers? Yes, says Mr. Beecher, "he refers to it, and tries to answer it." And has he not done this in its proper place, at the very point in the argument where it is introduced by Mr. Beecher himself? And why all this, if he had cherished the slightest intention of denying, or misrepresenting, or concealing, or obscuring any point pertaining to the argument of his author? Does not the accusation, in view of the simple facts of the case, carry with it its own refutation? Is it not strictly true, moreover, that a simple expression of opinion as to the ground on which a certain event is styled a baptism, which might have been made with equal propriety in any language, which, whatever may be regarded as the meaning of the word, remains precisely the same, is not an instance of the actual, proper use of the word as a constituent part of language? Any such examples, corresponding with the numerous passages furnished by Dr. Carson in his work, or with the usage exhibited by Dr. Beecher himself, with respect to the other terms to which he refers, by which the meaning of *baptizo*, whether in the sense to purify, or in any other sense, may be illustrated by its usage as a word, are not given. What can by any fair interpretation, we may say by any possibility,

be regarded as such an example, Mr. Beecher had not attempted to give. Such was most obviously, as we have seen, the view of Dr. Carson. And he has adapted his language to what he considered the obvious facts.* It is not without reason, therefore, that we have said that his statement, in the sense in which it would naturally be understood, and in which it obviously was understood by himself, is strictly correct. And yet on the ground of such a statement, and that, too, notwithstanding he has, in its proper place, fully and fairly exhibited the argument of Dr. Beecher, he is deliberately charged with wilful misrepresentation and denial of the truth, and even with hypocrisy, in attempting to conceal the sin under the guise of zeal for the glory of God.

Such charges against one who is regarded as a Christian brother, would be, under almost any conceivable circumstances, deserving of the most pointed rebuke; and especially so when made, as in the present case, without any sufficient evidence even of unintentional misrepresentation or mistake.

We have dwelt longer upon this point than would otherwise have seemed necessary, as we wished to illustrate on what ground Dr. Beecher has founded his oft repeated charge that his reviewer has at every point misrepresented his principles and statements, and that on such misrepresentations mainly his reply is constructed. No charge, certainly, could be more unfounded. We by no means assert that Dr. Carson has in no instance misapprehended the exact position of his antagonist. Dr.

* Even Dr. Beecher, if we understand him, admits in effect that these passages are not proper instances of the use of the word as such. In reply to the suggestion involved in what he styles one of Dr. Carson's "canons," to wit, that the reference in these cases is to the "nature and import of the rite," which the Christian fathers regarded as purification, he says, "There is no room for it, for there is clear proof that the name and the nature of baptism coincide. Wherever the fathers see the thing purification, they give the name baptism, whatever the form." *Camp.* pp. 139 and 177. It is, then, according to Dr. Beecher, to the "thing purification," or as Dr. Carson expresses it, to the "nature of the rite," that direct reference is made, and not to the word as such. The word is shown to mean purification, because "there is clear proof," that is, of course, from other sources, "that the name and the nature of baptism coincide." These passages, then, according to Dr. Beecher's own virtual admission, are not proper instances of the use of the word as such. Why then should he complain of Dr. Carson for saying that he had "attempted no such thing" as to give such an instance? The falsity of Dr. Beecher's position, as to the meaning of *baptizo* in the fathers, as also the singular fallacy involved in the reasoning exhibited in the passage here quoted, we shall have occasion to consider hereafter.

Beecher has in some respects more definitely stated his positions in the latter part of his book, than he had done in his articles first published. We are satisfied, however, from the examination which we have made, that such instances of misapprehension in Dr. Carson's work are far less frequent, and of far less importance in their bearing upon the final result, than those which appear in Dr. Beecher's rejoinder.

See, for example § 83, where an argument occupying several pages, designed to convict Dr. Carson of "inconsistency," is built entirely on such misapprehension. See, also, in § 84, a most obvious example of the kind, on which is founded the charge of "self-contradiction." Indeed, in the cases on which Dr. Beecher chiefly insists to substantiate his charge of misrepresentation, a careful examination of the facts would render it obvious, we think, to every mind, that the misrepresentation is in reality clearly and manifestly his own. In addition to the case already examined, notice, for example, an instance on page 317, in the section ironically styled "Dr. Carson's candor," in which not merely his "candor," but his scrupulousness of "conscience," and his "fear of God," are called in question;—charges founded entirely, as might easily be shown, by a comparison of the facts, with what Dr. Carson had said, and the point he was endeavoring to establish, on an actual and manifest misrepresentation of his real statements.* We certainly have none but the

* The case here alluded to relates to the criticisms on the import of the words *klyzo*, and its compound *periklyzo*. And a circumstance which adds not a little to the injustice of the charge of misrepresentation and want of candor, is, that Dr. Beecher keeps entirely out of view the real position which he had originally assumed, and from which his conclusions,—in his view, important,—were drawn, the falsity of which Dr. Carson had fully exposed, to wit, that the word in Tobit 6: 2, cannot be used in any sense denoting a bathing in general, involving an immersion. After Dr. Carson's exposure of its falsity, he admits that "it is indeed true that *klyzo* has, in some cases," (in what cases, or whether this is not a common sense, he does not state,) "the meaning that he (Dr. Carson) assigns to it;" and adds, "but it is not true that it has not the meaning which I assign to it," a proposition which he undertakes to prove,—thus leaving his readers to infer that the real point at issue has respect to a possible sense of the word; that it is, whether the word may not be used in a sense which does not involve an immersion; not as he had at first assumed, (on which assumption his argument was placed,) that this actually is its meaning in the case, and that, too, to the positive exclusion of all idea of immersion. Nor has he, in all his subsequent references to the case, given the slightest intimation, that this was not the real position which he had originally assumed, and which, to make good his argument, he was called upon to defend. Nay more, after admitting that the word has the sense assigned to it by Dr. Carson, and without any

kindest feelings towards Dr. Beecher. It is not, however, without regret and astonishment, that we have noticed his repeated attacks on the moral integrity of his reviewer, in cases where there is no sufficient evidence even of unintentional mistake; and, what adds to the injustice, not unfrequently where the misrepresentation is in reality his own. Such carelessness, or recklessness in treating of the statements, and especially of the moral character of an author, would seem to be utterly inexcusable.

We are far from endorsing every thing which Dr. Carson has seen fit to suggest in the advocacy of his main positions, either in his original work, or in his reply to Dr. Beecher. We hesitate not to say, however, that those positions have been successfully and triumphantly maintained. No impression can be more erroneous than the one which Dr. Beecher labors to create, and which some of his Pedobaptist friends have endeavored to extend, that the citadel of his opponent is demolished. Indeed, we may say more, his attempt at a reply has, in our opinion, served only to exhibit still more clearly the utter weakness and falsity of his theory. We are certain the only effect his investigations will have upon the distinctive positions in the Baptist argument, will be, as our subsequent

attempt to show that this is not a proper and natural sense in the case in hand, he has retained without modification, in the revised edition of his work, his original argument, and left it to have its full force on the mind of the reader, founded entirely on his first assumption, to wit, that any such sense in the case is positively excluded;—an assumption which, as he virtually admits, Dr. Carson had shown to be groundless. We do not say,—as Dr. Beecher has frequently said, in the case of his reviewer, and that, too, we believe, on vastly slighter grounds,—that this is proof of a want of “magnanimity” and “candor.” We are happy that we can account for it on other grounds. We should suppose, however, that such a case would be the last of all selected for making a deliberate, and,—as might, were it in place, be easily shown by a comparison of the facts,—an utterly groundless attack upon the “scholarship” and “candor” of his reviewer; and more than all, upon his moral and religious integrity.

We will simply add, that Dr. Beecher, notwithstanding the note of triumph with which he closes his review of Dr. Carson's strictures, and his insinuation that “whatever Dr. Carson's talents, they cannot enable his character as an accurate scholar long to survive such criticisms,” he has failed, with all his pains and apparent research, to meet Dr. Carson's demand for a “single example” to “justify his criticism,” or the position which he had assumed, to wit, that the word in question properly denotes a washing or bathing by friction, in distinction from a washing or bathing in general. To adduce examples in which it has the general sense to bathe, even though it may be rendered probable from the circumstances, that friction was in some cases actually employed, is nothing to his purpose. And it is surprising,—we will not say with Dr. Carson that it indicates an “amazing want of discrimination,”—that he should have failed so completely to perceive what was really demanded in the case.

examination will develop, to furnish additional facts in its support.

2. Another prominent characteristic of the work is seen in the boldness and extravagance of its statements. The soundness of its positions, and the conclusiveness of its arguments, are usually asserted in the strongest language; and that, too, in most cases upon the slightest possible grounds. Such terms as "decisive," "unanswerable," "unquestionable," "irresistible," "unequivocal," "absolute," "demonstrative," as applied to the arguments adduced, or the reasoning pursued, occur on almost every page; and yet, as we shall endeavor hereafter fully to illustrate, the facts in the case, and frequently the very facts adduced by Mr. Beecher himself, are, almost without exception, not merely entirely insufficient to awaken conviction in a discerning mind, but of a nature to lead to conclusions directly the opposite. We might cite hundreds of examples in illustration of our remarks. Such a style of writing, although it may, at certain points, produce its intended effect, will with most minds betray a failure, and apparent inability in the case, to appreciate evidence according to its real value, which will create beforehand an irresistible suspicion as to the soundness of the final conclusions.

3. But, perhaps the most distinguishing feature of the work is, that it furnishes at every point the materials for its own refutation. It has never been our fortune to examine a production which could be so completely and so manifestly refuted in all its parts, on the ground of principles acknowledged, and facts adduced, by the author, as the one under consideration. The propriety of this remark will appear as we proceed.

With these observations respecting the general character of the work, we pass to a more particular examination of its several parts. And, for the sake of convenience, we call attention first to the remarks on Rom. 6: 3, 4, and Col. 2: 12;—passages, it will be recollected, which relate to burial with Christ in baptism.*

* Dr. Beecher seems directly to invite an examination of his views of these passages, in the following note appended to his work. "Exposition of Rom. 6: 3, 4, and Col. 2: 12.—Dr. Carson has gloried so greatly in the passages here interpreted, that it is remarkable that he makes no reference at all to this chapter. Perhaps he did not see it. At all events, the argument is as yet unanswered."

In his examination of these passages, he takes the position that reference is made to spiritual baptism or purification, "without the least allusion to an external rite." And this, he contends, is the only ground on which the arguments drawn from the passages in support of Baptist views, can be refuted. It might be expected that in advancing a position so directly at variance with the obvious sense of the language, and the opinion of the Christian church in every age, he would be able to urge in its behalf some consideration recommended, to say the least, by its speciousness. The amount of his arguments, however, from Rom. 6: 3, 4, to which he chiefly confines his attention, is simply this: that the apostle, in proving that the gospel does not tend to the practice of sin, appeals to the fact that its subjects, by being united to Christ, are spiritually dead to sin, and alive to holiness. His arguments, whether drawn from "the exigencies of the passage," "the congruity of the interpretation with the general system of truth," "the moral tendencies and effects of the interpretation," or reference to other passages, depend for all their force and all their appositiveness upon the establishment of this single fact—a fact which has never, as we are aware, been called in question by any writer, Baptist or Pedobaptist. He supposes the argument of the apostle in verses 1—11, may be thus stated.

"Objection. The system of forgiveness of sins through faith in Christ tends to embolden men in sin.

"Reply. It does not; for all who are truly forgiven are dead to sin, and cannot live in it any longer. This is the natural and necessary consequence of the system.

"Proof. All who are forgiven are united by it to Christ, and it is the inevitable consequence of this union to cause death unto sin and life unto God."

Now the argument thus stated, so far from proving that there is no allusion in the passage to the ordinance of baptism, is of a nature to prepare the way for such an allusion, as also to show its peculiar appropriateness and force. According to Dr. Beecher's representation, the apostle leaves the objector with the simple assertion or statement, that the subjects of the gospel are united to Christ, and that the effect of this union is "death unto sin and life unto God." According to the true view of

the passage, however, in addition to making the statement, he confirms it by appealing to the design and import of the divinely appointed rite, by which an interest in the gospel is publicly professed,—thus showing that a union or fellowship with Christ in respect to death and resurrection, is not merely a fact, but is recognized and acknowledged as belonging to the gospel system, and that Christians have actually and voluntarily avowed themselves the subjects of it.

Such being the real nature of the apostle's argument, the only way in which Dr. Beecher has been able to give even the semblance of appositeness to his arguments, is by creating an entirely false issue; by undertaking to refute a position wholly irrelevant to his purpose, to wit, that the argument of the apostle, on condition the passage refers, as is generally believed, to the rite of Christian baptism, is drawn merely from "the influence of professions and promises connected with an external rite," or from "its influence in presenting truth to the mind;* and not from the facts professed in baptism. His labor is accordingly entirely lost. He does not even touch the real argument which the apostle's allusion to baptism involves. All his force is expended in refuting a position which no one, within our knowledge, has ever defended; and in establishing a fact which the common interpretation, so far from setting aside, not only admits in all its force, but necessarily involves; on which, in fact, it supposes the argument of the apostle to be directly placed.

There is one fact which Dr. Beecher urges in support of his position which we will particularly notice; and which would seem to be sufficient in itself with an unprejudiced mind to show its utter falsity. He refers to several passages not relating to baptism, in which spiritual death and resurrection are brought to view, and in which there is no allusion to burial. These he compares with Rom. 6: 3, 4; Col. 2: 12, in which baptism is mentioned, and in connection with it a burial by baptism; and he infers on the ground of this comparison that the burial can in no way be connected with the rite of baptism, but must, with the baptism, be spiritual!

* This certainly is far from being the position, either of Dr. Carson or of Dr. Chase, to whom Dr. Beecher refers.

One can hardly restrain a smile at the evident sincerity and earnestness with which Dr. Beecher remarks, "Not only is it true that external baptism is not meant in Rom. 6: 3, 4, and Col. 2: 12, but it is also true that there is no reason to think that any part of the language is taken from that rite." "The passage does not refer to the external rite at all, nor derive any of its language from it." "This is what Paul does, without the least allusion to an external rite." All such remarks, together with all arguments which may be urged in their defence, we consider, as far as any conviction on the mind of Baptists or Pedobaptists is concerned, entirely harmless. The sense of Rom. 6: 3, 4, is so obvious, and the evidence by which it is presented to the mind so irresistible, that we doubt whether Dr. Beecher's "exposition" will convince a score of minds in as many generations, that there is no allusion in the passage to the ordinance of Christian baptism.

On the other hand, it is worthy of notice, that Dr. Beecher boldly maintains that the position which he has taken is the only one, on which the Baptist argument from the passage can be consistently opposed. He fully admits that on condition the passage refers to the rite of baptism, the main positions, in support of which the Baptists have always appealed to it, are correct.

1. He admits that "as is the baptism, so is the burial: that is, if the baptism is external, so is the burial." "It is on this ground," he adds, "that Prof. Ripley reasons, and I think conclusively, against Prof. Stuart, 'This opinion,' (that the burial is internal,) he says, 'seems effectually opposed by the circumstance that the burying is performed by baptism, an external rite.' p. 86. And all who admit that the external rite is here spoken of must, it seems to me, be inevitably driven to Prof. Ripley's ground."

2. He admits that were it established that the passage refers to the ordinance of baptism, although it would not prove that the word baptism means immersion, it would prove that immersion was in fact the practice of the primitive Christians. p. 86.

3. He admits that the passage, in case it refers to the rite of baptism, represents the ordinance as being significant of death and resurrection. He says, "Our Baptist

brethren regard these passages (Rom. 6 : 3, 4 ; Col. 2 : 12) as an inspired exposition of the mode of baptism—as proving irresistibly that the rite is designed, not merely to represent purification from sin, but purification in a way significant of the death, burial, and resurrection of Christ; and of the death, burial, and resurrection of the believer with him.” He does not deny that these conclusions are properly drawn from the premises. And as the only effectual way of setting them aside, he attempts to show that the passages do not allude to the ordinance. On page 104, he directly urges against the interpretation which supposes such an allusion, that it involves what he is pleased to style the “incongruity” of making baptism commemorative of the death of Christ, and thus intruding on the province of the Lord’s supper.* And, in conclusion, he represents the whole argument as turning upon three points, one of which is “the significance of the rite.”

As we before remarked, we consider his attempts to show that Rom. 6 : 3, 4, and Col. 2 : 12, do not refer to the ordinance of baptism, entirely harmless; and the several points which we have now stated, being fully

* In this suggestion, Dr. Beecher seems not to have sufficiently considered the bearing of his own remarks, respecting the death of Christ, in the same connection. Speaking of one who has been brought into the liberty of the gospel, he says, “In the midst of all his joy, what one thought above all others will of necessity fill and overwhelm his mind? It is this: ‘To the death of Christ I owe it all;—ah, what had eternity been to me, had it not been for the death of Christ?’” “Such an appeal to every possible principle of gratitude, honor, generosity, love, hope and fear, was never combined in the universe before; nor is such a combination possible, save to an infinite, incarnate, atoning God.” “Nay, we all know the fact; it lies on the very surface of the system, as well as in its lowest depths; yea, I had almost said, it is its all in all.” Again, alluding to the language of Paul in Rom. 6 : 1—11, and similar passages, he says, “As the sufferings of his own adored Lord and Saviour passed every hour before his mind, an intense desire arose, as it were, to make them his own, that is, to identify himself with him, in absolute and perfect sympathy, and, especially, to admire and adore, and imitate his character in that humiliation, and those sufferings which he underwent for us.” And yet it must be considered incongruous that to this fact, which is thus uppermost in the thoughts and feelings of one entering upon a Christian life, which is identified with all his experience, by which he hopes to be chiefly moulded and influenced through life, which lies on the very surface of the gospel system, and is, so to speak, “its all in all,”—it is incongruous that there should be any reference to this fact in the symbolical import of that ordinance by which an attachment to Christ, and an interest in his gospel, is publicly professed,—simply because he has appointed in his church another rite by which this fact thus professed may be kept in continual remembrance! To our own minds it would have presented an incongruity not easily accounted for, had all allusion to a fact occupying such a place in the gospel, and in the experience of Christians, been omitted in the significancy of the appointed rite of their profession.

conceded, we cannot but indulge the hope that his examination of these passages, as far as it shall gain attention, will subserve the cause of truth.

T.

(To be concluded.)

ARTICLE XI.

LITERARY NOTICES.

1. *Select Popular Orations of Demosthenes, with Notes and a Chronological Table.* By J. T. CHAMPLIN, Professor in Waterville College. Boston. James Munroe & Co. 1848. pp. 227. 12mo.

The editor of this edition of Demosthenes appropriately asks, in his preface, (in reference to the fact that the oration *De Corona* is, for the most part, the limit of the reading of Demosthenes in our colleges and schools,)—"Why should a single oration of such an author, who has left more than fifty, be thought sufficient for the educated youth of a free country?" The design of his present labor is to give to the young men engaged in liberal studies, a readable edition of a few specimens of others of the popular speeches of this prince of Grecian orators. This edition embraces six orations—three Olynthiacs, one against Philip, that on the Cherronesus, and that for the liberty of the Rhodians. The text embraces 81 pages, beautifully printed, and the Notes 125. The notes, so far as we have examined them, are sufficiently full and judicious, having the merit of continually referring the student to his grammar, and also to principles which he has already settled. The table of the Life of Demosthenes gives an interesting and concise account, not only of the personal history of the orator, but also of the times in which he lived. It will be equally useful in studying the productions of other authors, relating to the same period. We welcome with pleasure this school edition, as an additional and useful means of bringing into the acquaintance of the community the works of the great expounder of democracy.

2. *The Gorgias of Plato, chiefly according to Stallbaum's Text; with Notes.* By T. D. WOOLSEY. New Edition with additions. Boston. James Munroe & Co. 1848. pp. 242. 12mo.

The present work has been for several years before the public, and its merits are abundantly known. The first edition was printed in 1842, and has obtained the praise of scholars and teachers in various parts of the country. It has also been introduced into the course of Greek study in several of the most important Universities. The work, being stereotyped, retains in the present edition all the excellences of the preceding. Besides this, changes have been made, and additions inserted wherever necessity required, through the coöperation of

several experienced teachers, who have had the book in actual use. The use of a book in the instruction of a class is the most efficacious method of testing its merits; the daily experience of students, proceeding over but a small portion at a time and with the utmost thoroughness, subjects a book to the most searching examination, and brings to light its defects. This volume, we believe, can now safely pass through such an ordeal. The mechanical execution of the work, as in all Mr. Munroe's classics, is nearly, if not quite, faultless.

3. *The Writings of George Washington*. Being his Correspondence, Addresses, Messages, and other Papers, Official and Private, selected and published from the original manuscripts, with a Life of the Author, Notes and Illustrations. By JARED SPARKS. New York. Harper & Brothers. 1848. 8vo. 12 volumes.

The great work here given to the public does not now make its first appearance, and needs, therefore, no formal and extended introduction. It was published several years ago in Boston, but at a price which placed it beyond the reach of the larger class of intelligent readers, and, indeed, confined it to public libraries, or the libraries of the affluent. It is now, however, as is most meet, furnished at a price which adapts it to a more general circulation, and cannot fail to find its way to the shelves of thousands to whom it has hitherto been a sealed book. Its present price is but \$1.50 per volume. The type is large and legible, the margins broad, the paper fair, and the binding strong.

In the preparation of these volumes, every possible facility was at the command of Mr. Sparks. The system and accuracy of General Washington, which were striking habits of his life, extended to the arrangement and preservation of his papers; and from the immense stores which his long public life had gathered, and which, in the departments of personal matters, his wealth and social position had necessarily occasioned, he had but to make judicious and appropriate selections. That his selections were judicious and appropriate, minute enough to reveal the Father of his country in the most private relations and details of life, and comprehensive enough to embrace an ample view of his wonderful public career, will be sufficiently manifest to all who examine these volumes. We behold him in his writings as no mere biography can describe him. No matter in what relation of life he is viewed, his pen reveals him as the wonderful man, towering far above his compeers, and justly appropriating an homage which the world pays to no other man of modern times.

In the preparation of such a work, it became necessary to consult contemporaneous documents in other sources, both American and European.* These were diligently sought by Mr. Sparks, and the

* An accidental discovery made by Gardner Stow, Esq., of Troy, N. Y., during a visit to London, made by him in 1847, and communicated by him to his son-in-law, Rev. S. S. Cutting, editor of the New York Recorder, is worthy of record, as furnishing a clue to further investigations in regard to the Washington family.

TROY, March 10, 1848.

In compliance with your request, I proceed to give you an account of some of

results of his researches are accumulated in Notes and Illustrations of the highest value.

There are many points of view under which the value of a work like that before us may be estimated. As a historical work, its importance is beyond estimation. Not only does it reveal a multitude of facts which are indispensable to an adequate knowledge of the rise of this nation, but vindicates that rise as free from the vices which ordinarily stain revolutions,—as a contest for principles, as a struggle equally for the inalienable rights of man, and for the true and permanent interests of society. Indeed, if there be lingering in a human breast, any of that toryism which condemned the Revolution, we are certain that the examination of the writings of Washington must efface it forever. And such a work is valuable as an illustration of patriotism. It defines it, and throws around it the splendors of true glory. In the fever of partisan strife, political men may turn to it as an oracle of wisdom, uttering lessons of moderation, of political brotherhood, of regard for principles over persons, parties and sections; and the young may turn to its pages as illustrating our institutions, as showing what they cost, and as teaching the duty of Americans to transmit them through successive generations, as their

the ancient documents which I had the pleasure of seeing in London, on my late visit to Europe.

Above almost all other things, I had a curiosity to see the "Domesday Book," for it was intimately associated with my early reading. It is shown to few when visiting the curiosities of London, and to none without special permission.

Having learned that Sir Francis Palgrave had power to give me access to it, I visited him. * * * * My reception by Sir Francis was very cordial. He readily granted my request, and remarked that though it was a liberty not frequently granted to subjects or strangers, he took the more pleasure in granting it in this instance, because I was an American. Domesday Book, he said, was deposited in the Chapter House of Westminster Abbey, where I would also find several other ancient documents of interest to one who had a taste for antiquities. He voluntarily offered, moreover, to give me access to the old records in the Tower, and in the ancient Chapel of the Rolls. I left Sir Francis, most favorably impressed towards him, furnished with a gentlemanly attendant to the Rolls Chapel, and with orders to the keepers of the Tower, and of the old Chapter House of Westminster Abbey, to open their archives to my inspection.

Among the records and documents which interested me most, in the Rolls Chapel, are the following:

1st. Roll or Record of Grants, on parchment, made by Henry VIII, in the form of a heavy leather-bound folio volume. Examining it without particular object, it nevertheless proved exceedingly interesting to me, for I found in it a name which is cherished by every American, and of which it betrays no weakness in us to feel proud. It was the name of Washington.

Alienation by those who held lands of the Crown could be effected only through the royal license; and the record I refer to purported to be a grant of such license, made on the 24th of August, in the 34th year of the reign of Henry VIII, to Robert Tirwhite, to alienate certain estates "in Threpe Morland, and elsewhere in the counties of Westmoreland and Cumberland, to Rudolph (Ralph) Wassington, and James Wassington,"—the orthography of the family name being as in the extract.

This record seems to have escaped the attention of the learned and indefatigable biographer of Washington. It can create no surprise, however, since, with no clue to guide him, accident alone could have discovered it. The wonder is, that among the hundreds and thousands of tons of ancient records and documents which lie heaped up in England, Mr. Sparks has been able to gather so much.

best legacy to the ages which are to come. And these volumes have a domestic value. The parent who would train his son to lofty ideas of personal and social virtue, who would exhibit to him the true dignity and manliness of a life regulated, even in its minutest details, by principles and rules,—principles and rules extending to the shape and quality of children's apparel, and to the accuracy of an overseer's daily reports of farm labor, as well as to plans of battles and methods of civil administration,—can hardly do better than to place these volumes in the hands of his son, as practical guide-books for the conduct of life. Washington was a great man, even in what men far below him regard as trifles. Indeed he was uniformly great. His character was wonderfully balanced and complete, and forms a model for the young which parental love and ambition may well incite them to imitate.

We subjoin the following outline of the work. The first volume contains the Life of Washington. His Writings commence with the second volume, and are arranged as follows: Part First. Official Letters relating to the French War, and Private Letters before the American Revolution. Part Second. Correspondence and Miscellaneous Papers relating to the American Revolution. Part Third. Private Letters, from the time Washington resigned his commission as Commander-in-Chief of the Army to that of his inauguration as President of the United States. Part Fourth. Letters Official and Private, from the beginning of his Presidency to the end of his Life. Part Fifth. Speeches and Messages to Congress, Proclamations and Addresses.

4. *History of all the Religious Denominations in the United States*; containing authentic accounts of the Rise and Progress, Faith and Practice, Localities and Statistics of the Different Persuasions: Written expressly for the Work, by Fifty-Three Eminent Authors, belonging to the Respective Denominations. Second, Improved and Portrait Edition. Harrisburg, Pa. JOHN WINEBRENNER, V. D. M. Philadelphia. Am. Bap. Publication Society. 1848. 598 pp. 8vo. Twenty-Four Portraits. Price \$2,50; without the portraits, \$1,75.

This is the best book of its kind which we have ever seen. No one can complain of its want of fairness in any part,—every article, with only one or two exceptions, being written by members of the sects described. The chapters, though contributed by so many different hands, exhibit a wonderful degree of uniformity in their structure. They give the history and the creed of the several denominations, enunciating impartially the distinguishing peculiarities of each, and setting forth the grounds of them. The number of sects described is fifty. Of these, ten or more are Presbyterian, a dozen or more are Baptists, seven Methodists, and so on. The European history of some of the denominations is given, as well as the American. The whole account in each instance is very satisfactory, as to the rites, customs, belief, ordinances, literary and benevolent operations and other statistics. The lithographed portraits add to the interest of the work. The heads exhibited are those of Luther, Calvin, Zwingli, Roger Williams, Dr.

John M. Mason, Count Zinzendorf, Bishop White, Menno Simon, John Wesley, George Fox, Elias Hicks, J. H. Livingston, Otterbein, John Winebrenner, David Marks, Jacob Allbright, Alexander Campbell, D. Millard, Wm. Miller, F. Ewing, Pope Pius IX, Richard Allen, and Christopher Rush. In a brief Introduction, the editor gives an account of a few minor sects, which, in some cases, are extinct, and to which, from their want of importance, no place is assigned in the body of the work. The accounts vary in length, according to the size, importance, and duration of the sects,—some, scarcely covering two pages, and others, as the Baptists, the Episcopalians, the Roman Catholics and the Swedenborgians, extending to thirty or forty. All that pertains to the mechanical execution of the work is highly beautiful and praiseworthy. The article on the Baptists is by Dr. Belcher.

5. *Wer soll getauft werden? und worin besteht die Taufe? Nach dem Englischen des R. PENGILLY.* [Pengilly's Scripture Guide to Baptism.] Philadelphia. Am. Bap. Publication Society. pp. 96.

Every one is acquainted with this little book in the vernacular tongue. We rejoice to see it going forth on its mission of love and truth in a new language. Its mode of conducting the argument is eminently clear, impartial and candid. The author of the translation says in a prefatory note, "In some places it seemed judicious, for the more perfect illustration of the subject, to expand the words of the original, and in others to abridge them. The testimony of English writers has in several instances been omitted and the testimony of German writers substituted, as being equally conclusive, and in the estimation of a German, of more value. Perhaps the English citations might have been wholly set aside, as the reader will perceive that those from the German are even much stronger. But it seemed more desirable to exhibit the concurrence of men of God of all ages and nations on this subject, that the truth set forth might be seen to be universally acknowledged." With the exception thus indicated, the tract is an exact version of the original; and, indeed, the substitutions are fewer than such an announcement would have led us to anticipate.

6. *Enseignement de l' Ecriture sur le Baptême. Accompagné d' un court examen de l' origine et des fondemens du baptême des enfans.* Par R. PENGILLY. Traduit de l' Anglais. [Teaching of the Scriptures on Baptism. Together with a brief examination of the origin and foundation of infant baptism. By R. Pengilly. Translated from the English.] Am. Bap. Publication Society. Philadelphia, 1848.

In this French translation of Pengilly, we notice that the translator has in some instances substituted extracts from French authorities for quotations from English writers. The same thing we have just remarked, *mutatis mutandis*, is wisely done in the German translation. Of the original work, which is in every one's hands, we need scarcely speak. It is a classic in its department. This translation, we doubt not, will prove extensively useful among the French population in this country, in Canada, and beyond the Atlantic.

7. *Extraits de l' Histoire Ecclésiastique sur l' Origine de quelques Pratiques et Erreurs de l' Eglise Romaine.* [Extracts from Church History, exhibiting the origin of certain rites and errors of the Roman Catholic Church.] Philadelphia. Am. Bap. Publication Society. 1848. pp. 180. 18mo.

This little work is evidently designed for general reading rather than for scholars. In general, it cites no authorities, but gives a concise and lucid view of the way in which the errors and rites of the Romish church crept into currency by successive steps in successive centuries. The principal topics presented are Councils, Baptism, the Lord's Supper, Confession, Indulgences, Purgatory, the Worship of Saints and Images, Relics, Fasting, Celibacy of the Clergy, etc. The author traces the errors on each of these subjects as they developed themselves from one age to another, exhibiting also the belief and practice of the primitive church and the apostolic times. The first three topics extend through considerably more than half the volume. The work has an attractive appearance, and will be useful. We regret that more care was not expended in reading the proofs. Marking in the margin of our copy the typographical errors as we hastily perused the pages, we found at the close that they amounted to more than a hundred.

8. *The Pilgrim's Progress.* By JOHN BUNYAN. American Tract Society. pp. 603.

This beautiful edition of the *Pilgrim's Progress* is worthy of the attention of the public. It is elegantly printed in large, clear, open type, with many engravings, and handsomely bound, with gilt edges. The edition contains so much of the "Grace Abounding" as is necessary to give a full view of the writer's life. This part embraces more than 120 pages, and adds much to the value of the book. At this season of exchanging presents, we hope the volume will be often called for. The work is one which will never go out of date; and it has its charms as well for the student of polite literature, as for the devout and humble Christian.

9. *The Sunday School and other Poems.* By WILLIAM B. TAPPAN. Boston. Munroe & Co. 1848. 251 pp. 12mo.

This volume, the fourth of the series of Mr. Tappan's poetical works revised, is worthy of his fame. A portion of the pieces have appeared before. A considerable number of new ones have also been added. Of these is the first piece in the collection—"The Sunday School." This poem is a plea for the American Sunday School Union, to whose interests the author is devotedly attached. The foot-notes embrace a large amount of interesting information in respect to the operations of that society, and the religious instruction of children generally, both in this country and in Europe. The poems often breathe the sentiments and language of true poetry. They are all baptized in an evangelical spirit. The elegant execution of the book, externally, is in keeping with its attractive contents.

10. *Verses of a Life Time.* By CAROLINE GILMAN. Boston. Munroe & Co. 1849. 263 pp. 12mo.

A collection of very sweet and beautiful pieces, moral and religious. Some of them are eminently tender and touching; a few, cheerful and gay. The true spirit of poetry reigns in the volume, marking the writer as a gifted daughter of the Muses. The volume is printed in the most elegant style of the typographical art.

11. *Euthanasia; or Happy Table Talk towards the End of Life.* By WILLIAM MOUNTFORD. Boston. Crosby & Nichols. 1848. 466 pp. 12mo.

This is an unusual, but beautiful book. Its manner is new, and its thoughts remarkably fresh and original. There are many things in it touching the subject of death, which we admire in our life and health. We suspect, however, that in the near prospect of eternity, we should wish to exchange it for some work, bringing into more prominence the doctrine of Christ, our sacrifice. The volume is an interesting contribution to our literature, and beautifully printed.

12. *Reflections on Revelations.* By PETER CLARKIN. Boston. 1849. George C. Rand & Co. pp. 260. 12mo.

As a mere book of "Reflections," this volume is highly creditable to the author, who, we are told in his preface, is an humble individual, a laborious Irishman, who has gained his livelihood by his daily toil. As to his religious principles, he has abjured popery; but, as he himself says, he "opposes and detests the Athanasian platform." He is evidently too deficient in the necessary apparatus, critical, literary and historical, to write a satisfactory commentary on the difficult book of the Apocalypse. He has not attempted it. His work is only a series of thoughts suggested by the Revelation, which are often very pious and proper, if they are not profound; his interpretations cannot be relied on. Apart from the errors of interpretation, the volume contains many interesting and truly correct remarks, gratifying to the popular reader, and suited to promote a spirit of piety and confidence in God.

13. *The Person and Work of Christ.* By ERNEST SARTORIUS, D. D., General Superintendent and Consistorial Director at Königsberg, Prussia. Translated by Rev. Oakman S. Stearns, A. M. Boston. Gould, Kendall & Lincoln. 1848. pp. 161. 18mo.

The work of Dr. Sartorius has been very popular in Germany, having reached the sixth edition. The views are sound, and the method of discussion new and satisfactory. The whole is divided into ten chapters, treating of the relation of Christology to astronomy, the divinity and incarnation of Christ, his humanity and its personal union with the divinity, the union of attributes and relations in his two natures, his humiliation and exaltation, the love of God the fountain of salvation, and sin the destroyer of it, the difference between the law and the gospel as the basis of salvation, the representative satisfaction of Christ, the means of grace in their order, and the three offices of Christ.

14. *Flower, Fruit and Thorn Pieces: or the Married Life, Death and Wedding of the advocate of the Poor*, Firmian Stanislaus Siebenkäs. By JOHN PAUL FRIEDERICH RICHTER. Translated from the German. By EDWARD HENRY NOEL. First and Second Series. 2 vols. 16mo. pp. 348, 398. Boston. James Munroe & Co.

Who has not heard of the rare German novelist, Jean Paul? Often speaking mysteriously and in a style peculiarly his own, he is still so original and attractive that he who begins to read him is unwilling to break off from the intoxicating employment. These volumes are an excellent example of his fictions. In the life of Richter, it is said of the narrative they contain, "under the veil of fictitious characters, he describes his own transition from the every day life of reality, to the higher ideal of poetry and imagination." They whose mental cultivation and power of self-control will permit them to read sparingly books of this class, will find these translations a pleasing pastime.

ARTICLE XII.

LITERARY INTELLIGENCE.

A new Latin Lexicon is announced as in course of publication in Germany. The author is Reinhold Klotz, Professor in the University at Leipsic, and well known as a successful editor of Cicero's Orations. It will embrace two large octavo volumes,—price about six dollars. It remains to be seen whether it will be a more desirable work than the celebrated lexicon of Freund.

The publication of the Southern Baptist Review, edited by Rev. T. Meredith, is to be commenced in January, 1849.

We see announced as in press a "Manual of Ancient Geography, by Dr. S. C. Shirlite, of the Royal Gymnasium at Wetzlar." It is translated by Professors Beck and Felton, of Harvard University.

A new Life of Luther, from the original authorities, by Moritz Meurer, translated by a Lutheran clergyman in New York, is soon to appear.

Several new works are announced by the firm of Gould, Kendall & Lincoln, Boston. Among them we notice the following:

Scientific Theology, Vol. II., belonging to the series which was commenced with the Pre-Adamite Earth. It is said to be a work of greater general interest than its predecessor.

The Church Member's Handbook, a plain Guide to the Doctrines and Practice of Baptist Churches. By the Rev. William Crowell.

The Social Psalmist. By the editors of the Psalmist. It is a new selection of Hymns for prayer meetings and social worship.

Golden Gems for the Christian. Selected from the writings of the Rev. John Flavel. By Rev. Joseph Banvard. This is one of the beautiful miniatures, of which so pleasant a series has proceeded from the same firm. The same publishers have this year combined several

of their miniatures into volumes containing two each, forming elegant and cheap gift-books, of which we hope many will avail themselves. Three of these double-volumes are entitled, "Daily Duties," "The Christian's Private Companion," and "Consolations for the Afflicted." They have an illuminated title-page, and are sold at fifty cents each.

Two other interesting and important works are about to be issued from the same publishing house. The first is Dr. Wayland's *University Sermons*,—on many of the Moral and Religious Topics of the Day. The volume contains twenty-one sermons, a part of which we have had opportunity to read. The topics are selected with great wisdom and discernment, and the discussion of them indicates at the same time the spirit of the true philosopher and the able Christian minister. The volume is a most welcome contribution to our theological literature, and worthy of the source from whence it has come. It is in 12mo. Price one dollar.

The other work to which we have referred is the "*Proverbs for the People*." By E. L. Magoon. It is a series of moral portraits drawn from the book of Proverbs, and designed to urge the practice of virtue upon those who already admit and admire the theory of it. The topics are well chosen; and the author, by his peculiar style, his vigor, enthusiasm, and varied acquaintance with ancient and current literature, as well as by his apt quotations and often striking illustrations, enchains the attention. The conception of the book is excellent, and we doubt not it will produce a wholesome influence on the community. It is in 272 pp. 12mo.

The *Christian Melodist* is the name of a new hymn book, for conference meetings and social worship, containing about 600 hymns, edited by Rev. J. Banvard, and published by John Putnam, 81 Cornhill. At the end of the book the notes of nearly 100 tunes are inserted,—tunes which are prefixed to the hymns in the body of the work.

QUARTERLY LIST.

DEATHS.

B. L. BARNES, Canton, Miss.
 GEORGE BENEDICT, New York, N. Y.,
 Oct. 28, aged 53.
 JOHN BOSTWICK, Hartwick, Ots. Co.,
 N. Y., Oct. 21, aged 86.
 JACOB H. BROWNER, New York, N. Y.,
 Sept. 12, aged 57.
 SIMEON CROWELL, South Yarmouth,
 Mass., Aug. 25, aged 70.
 WILLIAM Y. HITER, Virginia, Sept.,
 aged 70.
 NATHANIEL KENDRICK, D. D., Hamil-
 ton, Mad. Co., N. Y., Sept. 11, aged 71.
 WARNER LAKE, Mount Morris, Liv.
 Co., N. Y., Sept. 29, aged 84.
 HAMPTON B. MATHIS, Bethel, Ala.,
 Aug. 13.

JOHN G. NAYLOR, New York, N. Y.,
 Nov. 7.
 BENJAMIN TITCOMB, Brunswick, Me.,
 Sept. 30, aged 87.
 FRANKLIN WOODWARD, Fairport,
 Mon. Co., N. Y., Aug. 8, aged 39.

ORDINATIONS.

ALBERT BALDWIN, North Wrentham,
 Mass., Sept. 12.
 HENRY M. BARLOW, Gaylord's Bridge,
 Con., Oct. 16.
 JUDSON BENJAMIN, Providence, R. I.,
 Oct. 13.
 A. JUDSON BINGHAM, Hamilton, Mad.
 Co., N. Y., Aug. 20.

- CHARLES A. BUCKBEE, Conway, Mass., Oct. 5.
 S. L. BULIS, South Rutland, Jeff. Co., N. Y., Sept. 21.
 ELIJAH COLLINGS, West Union, S. C., May 20.
 GEORGE DARROW, Greenport, L. I., N. Y., Aug. 30.
 ARTHUR DAY, Peach Orchard, Tompkins Co., N. Y., Oct. 25.
 JAMES DELEACH, Liberty, Pickens Co., Ala.
 FRANCIS DONALDSON, Elmira, N. Y., Oct. 11.
 E. S. DULIN, Baltimore, Md., Aug. 31.
 WILLIAM F. ERWIN, Davis Prairie, Ill., May 21.
 B. B. GIBBS, Ithaca, N. Y., Aug. 29.
 EPHRAIM HOYTE, Coventry, N. Y., Oct. 18.
 LEONARD ILSLEY, South New Berlin, N. Y., Sept. 7.
 FREDERIC W. INGMIRE, Albany, N. Y., Oct. 8.
 LYMAN P. JEWETT, Boston, Oct. 6.
 GEORGE JAMES JOHNSON, Trenton Falls, Oneida Co., N. Y., Aug. 30.
 SOLOMON B. JOHNSON, Bedford, Cuyahoga Co., O., Oct. 11.
 P. W. JONES, Nine Mile Prairie, Perry Co., Ill., Oct.
 DANIEL T. LOCKWOOD, Great Bend, Susq. Co., Pa., Oct. 5.
 ROBERT T. MIDDLEDITCH, Lyons Farms, N. J., Sept. 7.
 WILLIAM W. MURPHY, Liberty, Sullivan Co., N. Y., Sept. 20.
 L. NORMANDEAU, Montreal, Canada.
 A. R. PALMER, Marcellus, N. Y.
 I. S. PARKER, Hernando, Miss.
 DAVID E. PECK, Clifton Park, N. Y., Sept. 6.
 REUBEN PERSONS, jr., Georgetown, Md. Co., N. Y., Aug. 22.
 AUGUSTUS PRICE, Springville, Wyandott Co., O., July 29.
 LORENZO D. ROYCE, Thomaston, Me., Oct. 17.
 SAMUEL J. SMITH, Philadelphia, Pa., Sept. 23.
 ISAAC SOUTHWORTH, East Cameron, Steub. Co., N. Y., July 19.
 FRANCIS SPEAR, Clarksville, Alleg. Co., N. Y., Oct. 4.
 ANSON H. STEARNS, Heath, Mass., Oct. 11.
 — STEVENSON, Lake Co., Ark.
 NIMROD SULLIVAN, West Union, S. C., May 20.
 GEORGE THOMASON, Georgetown, Randolph Co., Ill.
 R. G. TOLES, Cooperstown, Ots. Co., N. Y., Oct. 19.
 AUGUSTUS H. TROW, Solon, N. Y., Oct. 11.
 HENRY L. VAN METER, Philadelphia, Pa., Sept. 23.
 LORIN WADE, Freetown, Cort. Co., N. Y., Sept. 5.
 AMOS WEBSTER, Newton Upper Falls, Mass., Nov. 15.
 JAMES M. WINN, Wolf Creek, Holmes Co., O., Oct. 19.

CHURCHES CONSTITUTED.

- Clatsop Plains, Oregon, March 19.
 Unity chh., Tenn. April.
 Wiscasset, Me., 2d chh., June 8.
 Caldwell, Essex Co., N. J., June 29.
 Blue Ridge, Jackson Co., Mo., July 10.
 Fairview, Iowa, Aug. 17.
 Fork of Big Sandy River, Kan. Co., N. C., Aug. 26.
 Near Helena, Phillips Co., Ark.
 Oxford, N. C., Sept. 2.
 Rockford, Surry Co., N. C., Sept. 2.
 East Bethlehem, Washington Co., Pa., Sept. 6.
 Cherry, Sullivan Co., Pa., Sept. 12.
 Patrick Co., Va., Sept. 18.
 Danville, Liv. Co., N. Y., Sept. 6.
 Capon Bridge, Hampshire Co., Va., Sept. 23.
 Bristol, Bucks Co., Pa., Sept. 29.
 Renault Grant, Ill., Sept.
 Philippi, Va.
 New York, N. Y., 30th Street.
 Sumpter Dist., S. C., Oct. 7.
 Roberts Chapel, N. C., Oct. 15.
 Terra Salis, Tenn., Oct. 15.

DEDICATIONS.

- Catlin, Chem. Co., N. Y., June 28.
 Brandt, Erie Co., N. Y., Aug. 10.
 St. Louis, Mo., Aug. 13.
 Cassville, N. Y., Sept. 3.
 Wilkesbarre, Pa., Sept. 13.
 Columbus, O., (colored,) Sept. 24.
 Utica, N. Y., Broad Street, Sept. 28.
 Marcellus, N. Y.
 Oxford, N. C.
 Waterford, Conn., Oct. 12.
 Terra Salis, Tenn., Oct. 15.
 Danvers, New Mills, Mass., Oct. 18.
 Southbridge, Mass., Oct. 25.
 Hope Chapel, New York, N. Y., Oct. 26.
 Coleraine, Mass., Nov. 1.
 Iowa City, Iowa, Nov. 2.
 Mariner's Chapel, New York, N. Y., Nov. 5.
 Lewiston, Me., Nov. 8.
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 Hebron, Spottsylvania, Va., Nov. 24.

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NOTICE.

With the present No., the connection of the subscriber with the
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S. F. SMITH.

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